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HOW TO LEARN

HINDŪSTĀNĪ

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HOW TO LEARN HINDŪSTĀNĪ.

A Guide to the Lower and Higher Standard Examinations.



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HOW TO LEARN HINDŪSTĀNĪ.

A GUIDE TO THE
LOWER AND HIGHER STANDARD EXAMINATIONS.

IN SIX PARTS.

Part I. Hindūstānī Grammar.

Part II. Exercises illustrating the principal Rules of Syntax.

Part III. Exercises for Translation into Hindūstānī, being mostly Passages actually set for Examination; and a Complete Vocabulary (Urdū in Roman Characters) of the Words in the Exercises.

Part IV. Manuscript Reading: consisting of Urdū Petitions, duplicated in *Shikasta* and *Ta'tiq* Caligraphy, with English Translations.

Part V. Classified Conversational Phrases, and Lists of Useful Words.

Part VI. Urdū Reading Lessons, Proverbs, and Idiomatical Expressions.

BY

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“URDŪ READER FOR BEGINNERS” AND “ENGLISH-HINDŪSTĀNĪ POCKET VOCABULARY.”

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ERRATA.

N.B.—*These errors should be corrected before the text is perused.*

- Page 1, line 7. Read *Urdū-ġ-mu'alla*.
 Page 4, line 20. Before the word *Alif* insert *l*.
 Page 7, line 22. After the word *before* insert *ج*.
 Page 15, line 18. For *jāhaz* read *jahāz*.
 Page 20, line 16. After the word *accusative* add 'and the vocative.'
 Page 25, line 5. For *ghoṛi* read *ghoṛī*, and correct this misprint throughout the declension.
 Page 33, line 6. Delete the word *or* before 'to me' and before 'to us.'
 Line 4. Invert the first bracket. Line 16. Invert the second bracket.
 Page 47, line 15. After the word *the* instead of *m hū'e* read *hū'ī*.

VOCABULARY.

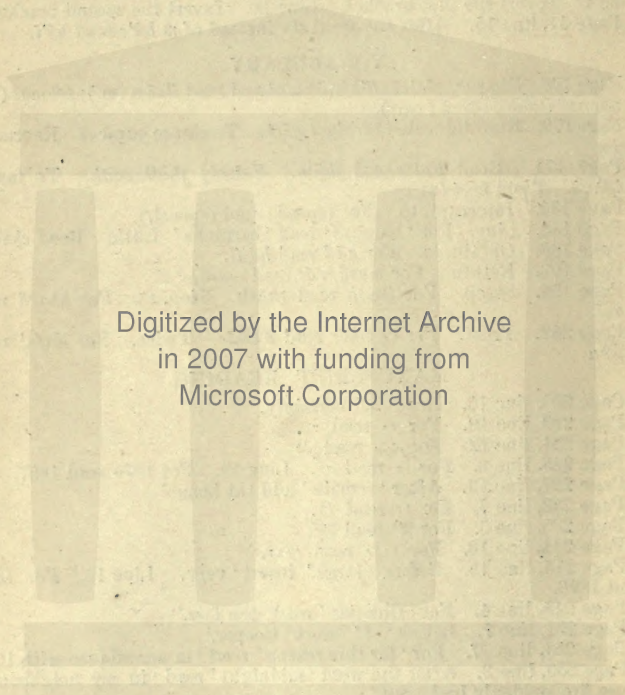
- Page 166. Charge. delete *tōhizāmmat* and read *ilzām* (m.); *tōhmat* (f.); to accuse *ilzām laḡānā* (-par).
 Page 172. Read Educated *tarbiyat-yāfta*. To elapse *guzarnā*. Enormous 'azīm.
 Page 174. Read Falsehood *jhūth*. Falsely *jhūth-mūth*. To fasten *bāndhnā*. Field *khet* (m).
 Page 180. Interrupt, to. For (speed) read (speech).
 Page 183. Line. For 'baracks' read 'barracks.' Little. Read *chhoṭā*.
 Page 186. Obtain, to. For *hāsl* read *hāsil*.
 Page 193. Return. For *murāja'āt* read *murāja'at*.
 Page 198. Steep. For *ṭharḥ* read *ṭhārḥ*. Stop, to. For *kharā* read *kharā*.
 Page 202. Trust. For *i'ētibār* read *ētibār*. Twice. For *dafa'* read *dafa'a*.

MANUSCRIPT READING.

- Page 209, line 15. Read ^{التم} certainly.
 Page 223, line 10. For *ر* read *رو*.
 Page 224, line 12. For *سردر* read *سردار*.
 Page 225, line 3. For *رو* read *رو*. Line 19. For 1879 read 1897.
 Page 227, line 13. After 'remain' add 'at home.'
 Page 233, line 7. For *ر* read *رو*.
 Page 235, line 5. For 6th read 2nd.
 Page 244, line 16. For *۱۸۹۸* read *۱۸۹۷*.
 Page 245, line 13. Before 'large' insert 'very.' Line 15. For 1898 read 1896.
 Page 248, line 4. For 'Chhatar' read 'the fair.'
 Page 251, line 1. Before 'of' insert 'trooper.'
 Page 254, line 17. For 'for this reason' read 'in accordance with it.'
 Page 259, line 3. After the word 'midnight' read 'in my neighbour's house fire suddenly broke out.'
 Page 261, line 13. After the word 'here' add 'I thought it desirable not to send him.'
 Page 262, line 20. After the word 'confiscated' add 'and be sold by auction.'

PART V.

- Page 298, line 16. For *bateroni* read *batereni*.
 Page 299, line 29. For *dimak* read *dimakeñ*. Line 30. For *karte* read *karti*.
 Page 308, line 13. For *āte* read *āṭe*.
 Page 315, line 1. For *achchī* read *achchhī*. Line 16. For *hai* read *haiñ*.
 Page 318, line 2. For *aksar* read *akṣar*.
 Page 324, line 22. For *dhup* read *dhūp*.



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PREFACE.

THIS work, while intended to assist all students in acquiring a practical knowledge of the Hindūstānī language, is designed specially for the use of candidates for the Lower and Higher Standard Examinations.*

The Author desires to express his grateful recognition of the assistance and advice so kindly given to him by Dr. G. A. Grierson, C.I.E., and also to acknowledge his indebtedness to the authors of the following works, from which he has derived much valuable information :—

Platt's Hindūstānī Grammar.

Dowson's Hindūstānī Grammar.

Languages of India, by G. A. Grierson, C.I.E., Ph.D., D.Litt.

Holroyd's Tashīlu-l-kalām.

Kellogg's Hindī Grammar.

Platt's Hindūstānī Dictionary.

Ranking's English-Hindūstānī Dictionary.

Blochmann's English-Urdū Dictionary.

Fallon's Dictionary of Hindūstānī Proverbs.

Dosabhai's English-Hindūstānī Phrases.

Forbes's Hindūstānī Manual.

F. R. H. CHAPMAN.

* For Subjects of Examination, see APPENDIX, after TABLE OF CONTENTS, page x.

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APPENDIX.

... LOWER STANDARD TESTS.

- PART I. Written translation from English into Hindūstānī.
- PART II. (a) *Vivā-voce* translation from text-books; (b) Reading and translating manuscript; (c) Conversation.

HIGHER STANDARD TESTS.

- PART I. Written translation from English into Hindūstānī.
- PART II. (a) *Vivā-voce* translation from text-book; (b) Reading and translating manuscript; (c) (i) *Vivā-voce* translation of a paper of English sentences, and (ii) Conversation.

How to Learn Hindūstānī.

PART I.

HINDŪSTĀNĪ GRAMMAR.

CHAPTER I.

Alphabets.

1. Hindūstānī, the *lingua franca* of India, is a composite language, derived from Sanskrit, Arabic and Persian. It has several recognised varieties, of which the principal are Urdū and Hindī.* Urdū is that form of Hindūstānī which is written in the Persian character, and which makes a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the *Urdū-ʿ-ṣ-muʿalla* or royal military bazaar outside the Delhi palace. Hindī is that form of Hindūstānī in which Sanskrit words abound, and which can only be written in the Deva-nāgarī character.

2. Urdū, like Persian and Arabic, is written and read from right to left. Hindī is written and read from left to right.

3. The Arabic alphabet, on which the Urdū alphabet is primarily founded, consists of twenty-eight letters; to these were added by the Persians four letters to express sounds peculiar to their language; and three more were finally added in India to represent certain consonants which do not occur in the Arabic and Persian languages. The Urdū alphabet consists therefore of thirty-five letters.

* "The Languages of India." By G. A. Grierson, C.I.E., Ph.D., D.Litt.

Urdū Alphabet.

NAME.	Detached Form	Power (Roman Character).	COMBINED FORM.			EXAMPLES.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
alif	ا	ā, etc.	ا	ا	ا	قا	بات	اب
be	ب	b	ب	ب	ب	مب	تبر	بت
pe	پ	p	پ	پ	پ	تپ	سپر	پر
te	ت	t	ت	ت	ت	پشت	پتا	تم
te, or ṭa	ٹ	ṭ	ٹ	ٹ	ٹ	ہٹ	پٹا	ٹپ
ṣe	ث	ṣ	ث	ث	ث	خبت	بثر	ثور
jīm	ج	j	ج	ج	ج	رنج	فجر	جو
che	چ	ch	چ	چ	چ	سچ	بچا	چل
ḥe	ح	ḥ	ح	ح	ح	صبح	بعث	حق
khe	خ	kh	خ	خ	خ	میخ	فخر	خو
dāl	د	d	د	د	د	صد	فدا	دم
ḍa	ḍ	ḍ	ḍ	ḍ	ḍ	مَدَد	نَدَر	دال
zāl	ذ	z	ذ	ذ	ذ	کاغذ	نذر	ذات
re	ر	r	ر	ر	ر	نر	شرم	رات
ra	رَ	r	رَ	رَ	رَ	مَر	بزا	رَورَا
ze	ز	z	ز	ز	ز	گز	بزم	زین
zhe	ژ	zh	ژ	ژ	ژ	پژ	مَرَدَد	ژوف
sīn	س	s	س	س	س	بس	نسب	سات
shīn	ش	sh	ش	ش	ش	پیش	حشر	شب

Remarks :—(1) ا in connection with a preceding ل is formed thus لا, لا.

(2) In manuscript and in some printed books the letters س and ش are contracted into س and ش in their detached forms, and into

س and ش in their initial and medial forms.

Urdū Alphabet.

NAME.	Detached Form.	Power (Roman Character)	COMBINED FORM.			EXAMPLES.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
ṣād	ص	s	ص	ص	ص	خلص	قصد	صاف
zād	ض	z	ض	ض	ض	نبض	حضر	ضدّ
toe	ط	t	ط	ط	ط	خطّ	بطخ	طاق
zoe	ظ	z	ظ	ظ	ظ	حفظ	نظر	ظلم
‘ain	ع	‘	ع	ع	ع	صنع	بعد	علم
ghain	غ	gh	غ	غ	غ	تيغ	مغز	غم
fe	ف	f	ف	ف	ف	صفّ	لفظ	فن
qāf	ق	q	ق	ق	ق	طبق	سقر	قدّ
kāf	ک	k	ک	ک	ک	ملک	مکو	کوس
gāf	گ	g	گ	گ	گ	الگ	جگر	گهر
lām	ل	l	ل	ل	ل	لعل	قلم	لب
mīm	م	m	م	م	م	ستم	{ قهر }	من
nūn	ن	n	ن	ن	ن	باسن	{ چمن }	نور
wā’o	و	o, u, w	و	و	و	تو	چند	وہ
he	ه	h	ه	ه	ه	نہ	بول	ہی
ye	ی	e, y	ی	ی	ی	{ بی }	{ کھا }	یار
						{ بے }	{ مین }	

(3) In manuscript the combination of ک and ل is formed thus کلا; the combination of ک and ل is کل.

(4) The final ی may be written and printed in two ways. When it has the long sound, expressed in the Roman character by ī, the form ی is generally used; when it has the sound ē, the form ے is used, e.g. لڑکی larkī; لڑکے larkē.

4. The letters are all consonants, though three of them (ا-ي-و) are used also as vowels. When formed into groups, constituting a word or part of a word, the letters, with the nine exceptions noted in para. 6, assume different shapes, according to their position (initial, medial or final) in a connected group of letters.

5. The following eight letters of the alphabet are peculiar to the Arabic ق and ع ظ ط ض ص ح ث. Words containing any of the letters ز ذ خ or غ may be Persian or Arabic, but not Hindī. The letter ژ is found only in Persian words. Words containing any of the letters چ and گ may be Persian or Hindī, but not Arabic. The letters ر د ت occur in Hindī words only.

6. The letters و ژ ز ر ذ د ا whether initial, medial, or final, do not alter in shape. They are joined to a preceding letter, but not to a following one.

Rem.—The above rule does not apply strictly to writing.

7. The letters ط and ظ do not change in form, and are joined both to a preceding and to a following letter.

8. Pronunciation of Consonants.

Alif (called also *hamza*) is a very weak aspirate, like *h* in the English word *hour*. See also para. 13.

ب and پ *b* and *p* are pronounced as in English.

ت is softer and more dental than the English *t*.

ث has a heavier sound than the English *t*. In pronouncing it, the tongue should be turned up towards the roof of the mouth.

س and ص though having different sounds in Arabic, are all pronounced in Hindūstānī like *s* in *sit*.

ج has the sound of *j* in *jar*.

چ is pronounced like *ch* in *church*.

ح is a very strong aspirate, approximating somewhat to the *h* in *hawk*.

خ is like the *ch* in *loch*.

د is softer and more dental than the English *d*.

ڊ resembles the English *d* in *dull*. In pronouncing it, the tongue should be turned up towards the palate.

ذ and ض and ظ are all sounded like *z* in *zeal*.

ر is *r* pronounced very distinctly, as by the French and Germans.

ڑ is *r* sounded heavily. It is interchangeable with ڙ, which it closely resembles. To pronounce it, the tongue must be turned up towards the palate.

ز has the sound of *z* in *azure*.

ش is like *sh* in *shine*.

ط is a strong palatal *t*, but is generally sounded like ت.

ع is a strong guttural; its correct pronunciation can be only acquired by practice.

غ is a guttural *g*, somewhat resembling the *g* in the German word *sagen*.

ف is like the English *f*.

ق is a guttural *k*, uttered from the lower muscles of the throat. The sound approximates to the *caw* of a crow.

ک is pronounced like the English *k*.

گ *g* is always hard, as in *get*, *give*.

ن has three distinct sounds. At the beginning of a word or syllable it is like *n* in *net*. At the end of a word or syllable,

when preceded by a long vowel, it is pronounced nasally like *n* in the French word *en*. When it is quiescent and is followed by a *b* or *h*, it is sounded as *m*. *Ex.* لَبَا *lambā*.

و as a consonant is *w*, but in most Persian words has the sound of *v*.

ح is an aspirate like *h* in *hot*. At the end of most words, when preceded by the short vowel *fatha*, it has no perceptible sound, and hence is called the imperceptible *h*. Final *h*, when not sounded, is omitted in Hindūstānī words transliterated into the Roman character. *Ex.* خانِه *khāna*; کِه *ki*.

In some Arabic words the final *h* is marked with two dots thus ه, and is pronounced like ت

When the letter *h* is used as an aspirate, following the letters ب, پ, ت, ث, ج, چ, د, ذ, ر, ز, ک, and گ, as in the words بهائی *bhā'ī*, پهل *phal*, گهر *ghar*, etc., it must be sounded separately from the preceding letter.

ي as a consonant is like *y* in *yet*.

9.

Vowels.

There are three short or primitive vowels, and they are indicated by the following signs:—

- (1) َ *fatha* or *zabar*, written above the consonant after which it is sounded. It has the sound of *a* in *servant*, or of *u* in *but*, e.g., قَلَم *qalam*, 'a pen.'
- (2) ِ *kasra* or *zer*, written beneath the consonant after which it is sounded. It has the sound of *i* in *pin*, e.g., دِن *din*, 'a day.'
- (3) ُ *zamma* or *pesh*, written above the consonant after which it is sounded. It is pronounced like *u* in *pull*, e.g., تُمْ *tum*, 'you.'

Remarks.—(i) The short vowels *kasra* and *zamma*, when immediately followed by **ث** or by **ح** and **ع** are generally pronounced like obscure *e* and *o* respectively, e.g., **يَ** *yēh*, ‘this’; **وَ** *wōh*, ‘that’; **مَعْنَتٌ** *mēhnat* ‘toil’; **مُحَمَّدٌ** *Mōhammad*; **فَعَلٌ** *fē’l*, ‘action.’

(ii) For further exemplification of the use of the primitive vowels see para. 12.

10. Long Vowels and Diphthongs.

The three long vowels *ā*, *ī*, *ū*, are indicated as follows:—

- (1) *ā* by placing *fatḥa* before | It has the sound of *a* in *far*, e.g., **بَابٌ** *bāp*, ‘a father.’
- (2) *ū* by placing *zamma* before **و** It has the sound of *u* in *rule* or of *oo* in *pool*, e.g., **پَهْلٌ** *phūl*, ‘a flower.’
- (3) *ī* by placing *kasra* before **ي** It has the sound of *i* in *police* or of *ee* in *seen*, e.g., **تَيْنِ** *tīn*, ‘three.’

The sound of *o* as in *hope* is generally expressed by **و** without any vowel mark, e.g., **تَوپٌ** *top*, ‘a cannon.’ The sound of *a* as in *late*, or of the French *ê* as in *tête*, is usually represented by **ي** without a vowel mark, e.g., **پِٹ** *peṭ* ‘belly.’ The sound of *e* as in *ten* is also expressed by **ي** alone, e.g., **میں** *men*, ‘in.’

11. The diphthong *ai* is represented by *fatḥa* before **ي** e.g., **ہَي** *hai*, ‘is.’ It has the sound of *ai* in *aisle*.

The diphthong *au* is formed by *fatḥa* before, e.g., **دَوْرَنَا** *daurnā*, ‘to run.’ It is pronounced like *ow* in *how*, or like *au* in the German word *Haus*.

12. The use of the primitive vowels may be thus summed up:—

Fatha— َ

- (1) between two consonants has the sound of *u* in *but*,
e.g., مَت *mat*, 'don't.'
- (2) before the vowel | causes the latter to be sounded
long, e.g., رَات *rāt*, 'a night.'
- (3) before the vowel ي forms the diphthong *ai*, e.g., مَي *maiū*, 'I.'
- (4) before the vowel و forms the diphthong *au*, e.g., كَوَرِي *kaurī*, 'a small shell.'

Kasra— ِ

- (1) between two consonants has the sound of *i* in *tin*, e.g., پِهَر *phir*, 'again.'
- (2) before the vowel ي causes the latter to be sounded
like *ee* in *seen*, e.g., دِين *dīn*, 'religion.'

Zamma— ِ

- (1) between two consonants has the sound of *u* in *full*, e.g., بَت *but*, 'an idol.'
- (2) before the vowel و causes the latter to be sounded
like *u* in *rule*, e.g., جَهَارُو *jhārū*, 'a broom.'

13. *Hamza, or the hamzated Alif.*

All words, which from their sound would be regarded in English as beginning with a vowel, must in Hindūstānī commence

with the consonant *ا*, and their pronunciation depends upon the vowel following the *alif*, e.g., *أَب* *ab*; *إِن* *in*; *أُن* *un*.

The sound of *ā* at the beginning of a word is indicated by the consonant *alif* with a horizontal *alif* (the long vowel) written above it, e.g., *أَب* *āb*; *أَدْمِي* *ādmī*.

Alif, when a consonant, is a very weak aspirate, and should be distinguished by the mark *hamza* ʾ (i.e., soft breathing) which, however, is generally suppressed at the beginning of a word.

At the beginning of a syllable, *not* the first in a word, the 'soft breathing' may be represented by *hamza* ʾ alone, e.g., *بِهَائِي* *bhā'ī*.

14. In Persian and Hindūstānī, when one syllable ends with a vowel and the next begins with a vowel, *hamza* ʾ is inserted between them, e.g., *جَاوُنْ* *jā'ūn*; *پَاوَن* *pā'e*; and sometimes there is a vacant space left for the *hamza* above a symbol like the initial or medial form of the *ye*, without the dots, e.g., *فَايْدَة* *fā'ida*; *كِيَجِي* *kijī'e*.

15. In Persian, *hamza* is used to form the genitive case, when the governing word ends with the imperceptible *h* ڤ or with the letter *ye* ي as in the words *دِيدَنْ دَانَش* *dīda-ē-dānīsh*, where the *hamza* alone has the sound of the short *ē*.

16. Orthographical Signs.

Tashdīd (ّ) means *strengthening* or *corroboration*. It is denoted by the sign ّ written above a consonant, which requires to be doubled or 'strengthened,' e.g., *بچّا* *bachchā*, 'child' *حقّ* *ḥaqq*, 'right.'

Jazm or *Sukūn* (◌). When a consonant is not followed immediately by a vowel, and is therefore stationary, it is marked with the sign *jazm* ◌ which means ‘amputation’ or ‘cutting short,’ e.g., لَشْكْر *lashkar* ‘an army.’

Tanwīn (◌◌) called ‘nūnation’ (i.e., *n*-ing) means the doubling of a short vowel at the end of a word, and the addition of the sound of the letter *n*. It is formed as follows: ◌◌ *an* (for *faṭha*). ◌◌ *īn* (for *kasra*). ◌◌ *un* (for *ḡamma*), e.g., فَوْرًا *fauran*, ‘immediately.’ مَثَلًا *maṣalan*, ‘for example.’

Waṣl (◌) means ‘union,’ ‘conjunction.’ It occurs in Hindūstānī only over the consonant | of the Arabic article ال in phrases from the Arabic, e.g., أَمِيرُ الْمُؤْمِنِينَ *amīru’l mūminīn* ‘Commander of the Faithful.’ In such cases it signifies that the | at the commencement of the article is not sounded separately, but is absorbed by the vowel of the preceding word.

Madd (◌) means ‘prolongation.’ Placed over an initial |, it gives a long sound as ◌ of *a* in *father*, e.g., أَب *āp*, ‘self’; آج *āj*, ‘to-day.’

17. Some Technical Grammatical Terms.

Alif ʿ mamdūda is *alif* with the long sign *madd* over it, and means ‘the prolonged *alif*.’

Sākin is the term applied to a consonant which is ‘stationary,’ i.e., not followed by a vowel.

Mutaḥarrik means ‘moving’ or ‘moveable,’ and is applied to a consonant followed by and moveable by a vowel. *Maʿrūf* and *majhūl* are Arabic terms applied to the letters و *wāʾo* and ي *ye*, and mean ‘known’ and ‘unknown.’ In Arabic these two letters, as vowels, are sounded *ū* and *ī* respectively, and these

sounds are called *ma'rūf*, 'known.' The sounds *o* and *e* being foreign to the Arabic language, are called *majhūl*, 'unknown.'

Ma'rūf and *majhūl*, as applied to verbs, mean 'active' (voice) and 'passive' (voice).

18. Urdū Numerals.

The characters for the numerals are as follows:—۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰ for 1 2 3 4 5 6 7 8 9 0. They are written, as in English, from left to right, *e.g.*, ۱۹۰۵ 1905.

19. Urdū Reading Exercise.

The use of the short vowels and other orthographical signs as guides to pronunciation is fully exemplified in the following passage, which should be read carefully in conjunction with the transliteration into Roman characters.

It must, however, be borne in mind that the short vowels and other orthographical signs are not generally employed in manuscripts and in books printed in India; and that a sound knowledge of the language is necessary to enable a student to correctly pronounce words met with in reading.

N.B.—When the letter "nūn" in its final or in its detached form has no dot in the middle, *e.g.*, میں it must be pronounced nasally.

ایک شخص نے بہت سا مال ایک صراف کو سپرد
کیا اور آپ سفر کو گیا۔ جب پھر آیا صراف سے ققائما کیا۔
اُسنے قسم کھائی کہ تو نے مجھے نہیں سونپا ہے۔
مدعی نے قاضی کو اطلاع کی۔ قاضی نے تامل کر کے
کہا۔ کہ کسوسے مت کہیو کہ فلانا صراف میرا مال نہیں
دیتا۔ میں تیرے مال کے لئے ایک تدبیر کرونگا۔ دوسرے

دِن قاضی نے اُس صَرَّاف کو بُلا کے یہ کہا - کہ میرے پاس بہت کام ہے اکیلا نہیں کرسکتا ہوں - چاہتا ہوں کہ تجھے اپنا نائب کروں - کِسْوَاسطے کہ تُو بَرّا ایمان دار ہے - صَرَّاف نے قبول کیا اور بہت خوش ہوا - جب وہ اپنے گھر گیا - تب قاضی نے مدعی سے کہا - کہ اب مال کی درخواست صَرَّاف سے کر اَلْبَتّہ دیگا - وہ شَخْص صَرَّاف کے گھر گیا - صَرَّاف نے اُسکو دیکھتے ہی بلایا - کہ اَجی اِدھر آؤ - بھلے آئے عین تمہارا مال بھول گیا تھا *

Ek shakhṣ ne bahut sā māl ek ṣarrāf ko supurd kiyā aur āp safar ko gayā. Jab phir āyā ṣarrāf se taqāzā kiyā. Usne qasam khā'ī ki tū ne mujhe nahīn saumpā hai. Mudda'ī ne qāzī ko ittilā' kī. Qāzī ne ta'ammul kar-ke kahā, ki kisū se mat kahiyo, ki fulānā ṣarrāf merā māl nahīn detā. Maiṅ tere māl ke li'e ek tadbīr karūṅgā. Dūsre dīn qāzī ne us ṣarrāf ko bulā-ke yēh kahā, ki mere pās bahut kām hai, akelā nahīn kar saktā hūṅ, chāhtā hūṅ ki tujhe apnā nā'ib karūṅ, kiswāṣṭe ki tu barā īmāndār hai. Ṣarrāf ne qabūl kiyā aur bahut khush hū'ā. Jab wōh apne ghar gayā, tab qāzī ne mudda'ī se kahā, ki ab māl kī darkhwaṣṭ ṣarrāf se karō, albatṭa degā. Wōh shakhṣ ṣarrāf ke ghar gayā. Ṣarrāf ne usko dekhte hī bulāyā, ki ajī idhar. ā'o, bhale ā'e, maiṅ tumhārā māl bhūl-gayā thā.

20. The Devā-nāgarī Alphabet.

Vowels.

अ *a* आ *ā* इ *i* ई *ī* उ *u* ऊ *ū* ऋ *ṛi* ए *e* ऐ *ai* ओ *o* औ *au*.

Nasal Symbol ' or ° *m* or *n*, called *anuswār* and *anunāsik*, respectively. Final aspirate : (*h*), called *visarg*.

Virām, 'pause,' is written under a consonant thus कृ, and denotes the absence of the inherent *a* by which the consonant is vocalized, but is generally omitted in writing.

Consonants.

Gutturals	क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	
Palatals	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>	
Cerebrals	ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ड़ <i>ḍra</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>
Dentals	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>	
Labials	प <i>pa</i>	फ <i>ph</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	
Semi-Vowels	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i>		
Sibilants	श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i> .		

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed); *ā* ॥; *i* १; *ī* २; *u* ३; *ū* ४; *ṛi* ५;

e ६; *ai* ७; *o* ८; *au* ९.

Thus—क *ka*; खा *khā*; गि *gi*; घी *ghī*; चु *chu*; कू *khū*;
जृ *jṛi*; टे *te*; डै *ḍai*; तो *to*; दौ *dau*.

In the following cases the combination of consonant and vowel is thus formed :—

र *r* with *u* is written रु

र *r* „ *ū* „ „ रु

When one consonant follows another with no vowel between, the two are combined into one compound letter, *e.g.*, स्व *sva*, क्ल *kla* and म्न *mna*.

Consonants may be compounded in one of three ways, *viz.*—

(1) by writing one above the other, as, क्क *kka*, ट्ट *ṭṭa*; (2) by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as, ब्ब *bda*, त्थ *ttha*, य्य *yya*; (3) some letters, when in combination, partially or wholly change their form, thus, क्क *k* + ष *sha* becomes क्ष *ksha*, ज्ज *j* + ञ *ña*, ज्ञ *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a compound, it is written as a semi-circle (called *reph*) above the second consonant, as in सर्प *sarp*; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahaṇ*.

When a conjunct, of which र *ra* is the first member, consists of more than two consonants, the semi-circle *reph* is written over the last letter, as in धर्म *dharm*. When a conjunct with र *ra* initial is vocalized by ि *i*, ई *ī*, ે *o*, औ *au*, or is followed by *anusvār*, then *reph* is written to the right of them all; thus, धर्मी *dharmmī*, सर्व *sarvaṇ*, etc.

21.

Hindī Numerals.

The characters for the numerals are as follows :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

22.

READING EXERCISE.

अकबर बादशाह की यह रीति थी, कि सदा फ़क़ीर का भेष ले, रात को नगर की गली गली नाके नाके में फिरते, और जिस दरिद्री कंगाल दुखी को देखते, उस का दुख दूर करते, एक दिन जौं निकले तौं देखते का हैं, कि कोई साहूकार की बेटी पार के ऊपर गोख में खड़ी रो रो बिसूर रही है. ये बोले, माई ! तुझड़ा भेजियो. वह रोटी देने आई ; इन्हीं ने उस से पूछा, तू क्यों रोती है ? उत्तर दिया मेरा स्वामी बारह बरस से जहाज़ ले बनज को निकला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूँ. इतना सुन, रोटी ले, असीस दे, आगे बढ़े, तो देखा कि कोई रंडी रो रो चक्की पीस रही है उसी भाँति उस से भी पूछा ॥

Akbar bādsāh kī yah (for yēh) rīti thī, ki sadā faqīr kā bheśh le, rāt ko nagar kī galī galī nāke nāke meñ phirte, aur jis daridrī कांगल dukhī ko dekhte us kā dukh dūr karte. Ek din jauñ nikle tauñ dekhte kyā haiñ, ki ko'ī sāhūkār kī beṭī pār ke ūpar gokh meñ kharī ro ro bisūr rahī hai. Ye bole, Mā'ī ! tukrā bhejiyo, wah (for wōh) roṭī dene ā'ī ; inhoñ ne us se pūchhā, tū kyoñ rotī hai. Uttar diyā, merā swāmī bārah baras se jāhaz le banaj ko niklā hai, us kā kuchh samāchār nahīñ pāyā, is dukh se rotī hūñ. Itnā sun, roṭī le, asīs de, āge barhe, to dekhā ki ko'ī randī ro ro chakkī pīs rahī hai. Usī bhānti us se bhī pūchhā.

N.B.—The various letters peculiar to the Arabic and Persian alphabets, as used in Urdū, are sometimes indicated in the Deva-nāgarī character by means of diacritical points, as follows :—

A dot under any one of the vowels indicates that the vowel is followed or preceded by ع 'ain. अ, alone, = ع; क़ = ق; ज़ = ز; ख़ = خ; ग़ = غ; फ़ = ف; : = 8

CHAPTER II.

23. **Parts of Speech.**

According to the system adopted by Urdū Grammarians there are only three Parts of Speech, the Noun (*ism*), the Verb (*ḡʿl*), and the Particle (*ḡarf*). The term Noun includes Substantives, Adjectives and Pronouns. Under Verb are comprised Conjugational Verbs, Participles, and Verbal Nouns. Under the denomination Particle come Adverbs, Prepositions, Conjunctions and Interjections.

N.B.—*The Parts of Speech are classified in this Grammar according to the English method.*

24. **The Article.**

In Hindūstānī there is no regular Article. The question as to whether a Noun is definite or indefinite can be determined by the context alone. The Demonstrative Pronouns *yěh*, 'this,' and *wěh*, 'that,' are often employed to give the force of the Definite Article; and the numeral *ek*, 'one,' or the Indefinite Pronoun *ko'ī*, 'some,' to convey that of the Indefinite Article.

THE NOUN.25. **Gender.**

There are only two genders, Masculine and Feminine.

Remarks.—Many nouns are optionally of either gender, e.g., *jān*, 'life'; *fīkr*, 'anxiety,' 'thought.'

For general Rule for determining gender of nouns, see para. 34.

26. Nouns denoting animate beings of the male sex are masculine; those that denote females are feminine. *Exceptions.*—

The masculine nouns *qabīla*, 'family,' 'tribe,' and *khāndān*, 'family,' are sometimes used to signify 'wife.'

27. The gender of nouns denoting inanimate objects, and that of abstract nouns, depends on their termination and the language whence they are derived; but there are numerous exceptions.

28. *Masculine Nouns*.—Of the Masculine Gender are:—

- (1) Hindī nouns ending in *ā*, as *ātā*, 'flour'; *hīrā*, 'diamond.'
Chief among the exceptions to the rule are feminine diminutives ending in *iyā*, e.g., *chiriyā*, 'a bird'; *dibiyā*, 'a little box.'
- (2) Nouns ending in *a*, e.g., *banda*, 'a slave.'
- (3) Nouns ending in *ū* or *o*, and especially those ending in *ā'o*, e.g., *dārū*, 'liquor'; *ālū*, 'potato'; *bhā'o*, 'price.'
- (4) Nouns ending in *pan*, e.g., *bachpan*, 'childhood,' 'childishness'; *kamīnapan*, 'meanness.'
- (5) Arabic nouns of certain 'measures,' an enumeration of which is beyond the scope of this work.

29. *Feminine Nouns*.—Of the Feminine Gender are:—

- (1) Nouns ending in *ī*. Among the few exceptions to this rule are *pānī*, 'water'; *ghī*, 'clarified butter'; *motī*, 'a pearl'; *jī*, 'life'; *dahī*, 'curdled milk.'
- (2) Persian nouns ending in *ish*, e.g., *sāzish*, 'conspiracy,' 'combination'; *nālish*, 'complaint.' *Exception*.—*bālish*, 'a pillow.'

Rem.—It should be noted that *sh*, not preceded by *i*, is not a feminine termination in Hindūstānī.

- (3) Nouns ending in *t*, e.g., *rāt*, 'night'; 'izzat, 'honour.'
Exceptions.—*gosht*, 'meat'; *darakht*, 'a tree'; *sharbat*, 'beverage,' etc.
- (4) Nouns terminating in the syllable *haṭ* or *waṭ*, preceded

by the long vowel *ā*, e.g., *ghabrāhaṭ*, 'perturbation'; *banāwaṭ*, 'invention.'

- (5) Arabic nouns ending in *ā*, e.g., *balā* 'a calamity'; *baqā*, 'duration.'
- (6) Arabic nouns of the 'measure' "*taḥīl*," e.g., *taskīn*, 'consolation'; *taqṣīr*, 'fault.' Perhaps the only exception to this rule is *ta'wīz*, 'an amulet.'
- (7) As in the case of masculine nouns, there are numerous Arabic feminine nouns, the gender of which depends on the 'measure' to which they belong.

30. *Compound Nouns*.—These nouns take generally the gender of the latter part of the compound, e.g., *shikār-gāh* (f.), 'a hunting ground'; *khalwat-khāna* (m.), 'a private apartment.'

31. Feminine nouns denoting animate beings are, frequently, distinct from the masculines, e.g., *mard*, 'a man'; *aurat*, 'a woman'; *khaṣam*, 'a husband'; *jorū*, 'a wife'; *bāp*, 'a father'; *mā*, 'a mother.'

General rule for determining Gender of Nouns.

32. *Formation of Feminines from Masculines*.—To form feminines from masculines, certain affixes are employed, the most common of which is the feminine termination *ī*, thus :—

- (1) If the masculine ends in a consonant by adding *i*, e.g., *brāhman*, 'a Brāhman'; *brāhmanī*, 'a Brāhman woman.'
- (2) If the masculine ends in *ā*, or *a*, by changing those terminations into *ī*, e.g., *beṭā*, 'a son'; *beṭī*, 'a daughter'; *ghorā*, 'a horse'; *ghorī*, 'a mare.'
- (3) If the masculine ends in a consonant, or in *ā*, or *ī*, by adding *n*, *nī*, or *ānī*. *Examples*.—*Sunār* 'a goldsmith,' *sunāran* or *sunārṇī*, 'a goldsmith's wife';

sher, 'a tiger,' *shernī*, 'a tigress'; *ṭaṭṭū*, 'a pony,'
ṭaṭṭwānī, 'a pony mare.'

Rem.—If the masculine ends in a long vowel, preceded by a consonant, the vowel is generally dropped before the affixes are added, e.g., *dulhā* 'a bridegroom'; *dulhan*, 'a bride'; *dhobī*, 'a washerman'; *dhobin*, 'a washer-woman'; *hāthī*, 'an elephant'; *hāthnī*, 'a female elephant.'

33. The distinction of sex in animals is sometimes indicated by means of the Persian words *nar*, 'male'; *māda*, 'female'; e.g., *sher-ē-nar*, 'a male tiger'; *sher-ē-māda*, 'a female tiger.'

34. Nouns ending in *ī*, *t*, or *ish* are generally feminine; those ending in any other letter are mostly masculine.

Rem.—When in doubt as to the gender of a noun, it is better to use the masculine.

35.

Number.

Rules for Formation of Plural.

1. The following nouns remain unchanged in the nominative plural, (i) masculines ending in a consonant, or in *ū*, *o*, or *ī*, e.g., *ghar*, 'a house'; *bichkhū*, 'a scorpion'; *motī*, 'a pearl'; (ii) masculines ending in *ā* denoting proper names, relationship, titles and professions, e.g., *chachā*, 'a paternal uncle'; *rājā*, 'a king'; (iii) Persian and Arabic words ending in *ā*, e.g., *daryā*, 'a river'; *ṣaḥrā*, 'a desert.' A few Arabic words are exceptions to this rule.

2. Masculines ending in *ā* or *a*, except those above mentioned, form the nominative plural by changing *ā* or *a* into *e*, e.g., *beṭā*, 'a son'; pl. *beṭe*; *parda*, 'a curtain'; pl. *parde*. The Hindi noun of relationship, *dādā*, 'a paternal grandfather,' comes under this rule.

3. Feminines ending in *ī* form the nominative plural by changing *ī* into *iyān*, e.g., *ghorī* 'a mare'; pl. *ghoriyān*. A few words ending in *ū*, add *ān* in nominative plural, e.g., *jorū*, 'a wife'; pl. *jorū'en* or *jorū'ān*.

4. Feminines, not ending in *ī*, form the nominative plural by adding *eñ* to the singular, e.g., *rāt*, 'a night'; pl. *rāteñ*; 'aurat', 'a woman'; pl. 'aurateñ.

36. Declension.

Urdū Grammarians recognise only *three* cases, *viz.*, the Nominative and Agent, the Genitive, and the Dative-Accusative or Objective; but in Hindūstānī grammars, compiled for the use of European students, the following eight cases are admitted: Nominative, Agent, Genitive, Dative, Accusative, Ablative, Locative, and Vocative.

37. Nouns are declined by adding to their *formative* or oblique form, singular and plural, certain postpositions, which serve as case-endings.

Rem.—*Formative* means the form of the noun to which postpositions can be added, and includes all the cases except the nominative or subjective, and the first form of the accusative.

38. Postpositions used in the Declension of Nouns.

Genitive	of	<i>kā</i> ,	<i>ke</i> ,	<i>kī</i> .
Dative	to	<i>ko</i> ,		
Accusative		
Agent	by	<i>ne</i>		
Ablative	from, with, by,	<i>se</i>		
Locative	in, on.	<i>meñ</i>	<i>par</i> .	

The *Accusative* has two forms. It is sometimes like the Nominative, sometimes like the Dative according to the requirements of Syntax, e.g., *mard* or *mard ko*, *beṭā* or *beṭe ko*.

The *Vocative* is general, preceded by the interjection *ai*, e.g., *Ai bāp*, 'O father'; *Ai beṭe* 'O son.'

39. The *Genitive* is in reality an adjective, formed by the affix *kā*, and is inflected as such to agree with the governing or

qualified noun. The *kā* therefore is inflected into *ke* or *kī*, according to the gender and case of the noun qualified.

Rules concerning the use of kā, ke, kī.

- (i) *kā* is used only before a masculine noun, nominative case, singular, or before the first form of the accusative, masculine, e.g., *ādmī ka beṭā shahr meñ hai*, 'the man's son is in the city'; *mard kā kuttā mat māro*, 'do not beat the man's dog.'
- (ii) *ke* is used before all masculine nouns, in formative cases singular, and in *all* the cases of the plural, e.g., *larke ke bāp ko*, 'to the boy's father'; *aurat ke ghar se*, 'from the woman's house'; *saudāgar ke ghorōñ kā ṭawīla*, 'the stable of the merchant's horses'; *bāds^hāh ke bag^hīchoñ meñ*, 'in the king's gardens.'
- (iii) *kī* is used invariably before all feminine nouns, in all cases, singular and plural, e.g., *mard kī beṭī*, 'the man's daughter'; *mard kī beṭī ko*, 'to the man's daughter'; *bhā'ī kī kitābeñ*, 'the brother's books'; *bhā'ī kī kitāboñ meñ*, 'in the brother's books.'

40. *The Persian Genitive.*—In Urdū composition the form of the Persian Genitive (*izāfat*) is frequently employed. In such cases the governing noun is placed first, and, when it ends in a consonant, *kasra*, is attached to its final letter, e.g.,

اسپ تاجر *asp-ē-tājir*, 'the merchant's horse.'

When it ends in ا *a*, or ي *ī*, *hamza* ۛ is employed, e.g., خانۃ مرد *khāna' ē mard*, 'the man's house';

ماهی دریاء *māhī' ē daryā*, 'the fish of the sea.'

When the governing noun ends in either of the long vowels *alif* or *wā'o* the *hamza* is followed by ي *y* e.g., پائے تخت *pā' ē takht*, 'the

foot of the throne'; رونۂ زمین *rū' ē zamīn*, 'the face of the earth.'

41. The *izāfat* is used also for connecting a substantive with an adjective, e.g., ⁹مکان خوب *makān-ĕ-khūb*, 'a fine house.'

42. *Dative*.—The postposition *ta'in*, 'to' is sometimes used instead of *ko*, e.g., *bāp ke ta'in*, 'to the father.'

43. *Ablative*—*Señ*, *soñ*, and *sitī* used in some of the older writings, instead of *se*, are now practically obsolete.

44. *Locative*.—*Tak* (*talak*) 'up to,' is also used as a postposition of this case.

45. Classification of Declensions.

The declension of nouns may be divided conveniently into three classes:—

Class I.—Masculine nouns which are uninflected in the singular, and of which the nominative plural is the same as the nominative singular, e.g., *mard*, 'a man.'

Class II.—Masculine nouns ending in *ā* or *a*, of which the formative cases singular, and also the nominative plural, are obtained by inflecting *ā* or *a* into *e*, e.g., *beṭā*, 'a son'; *parda*, 'a curtain.'

Class III.—All feminine nouns, whether ending in a consonant or in a long vowel, e.g., *rāt*, 'a night'; *larḱī*, 'a girl'; *chiriyā*, 'a bird.'

N.B.—The Formative plural of nouns of all classes ends in *oñ*. In nouns ending in any letter except the masculine terminations *ā* and *a*, the Formatives are obtained by adding *oñ* to the singular, e.g., *naukar*, 'a servant'; *naukaroñ*. The Formatives of nouns ending in *ā* or *a* are made by changing the final letter of the singular into *oñ*, e.g., *larḱā*, 'a boy'; *larḱoñ*; *parda*, 'a curtain'; *pardoñ*.

The Vocative plural of all nouns ends in *o*, e.g., *Ai mardo* 'O men'; *Ai larḱo*, 'O boys.'

46.

FIRST DECLENSION.

sher 'a tiger.'*Singular.*

Nom.	<u>sher</u>	a tiger.
Gen.	<u>sher</u> <i>kā, ke, kī,</i>	of a tiger.
Dat.	<u>sher</u> , <i>ko</i>	to a tiger.
Acc.	{ <u>sher</u> <u>sher</u> <i>ko</i>	a tiger.
Agent.	<u>sher</u> <i>ne</i>	by a tiger.
Abl.	<u>sher</u> <i>se</i>	from, with, by a tiger.
Loc.	<u>sher</u> , <i>meñ, par</i>	in, on a tiger.
Voc.	<i>ai</i> <u>sher</u>	O tiger.

Plural.

Nom.	<u>sher</u>	tigers.
Gen.	<u>sheroñ</u> <i>kā, ke, kī</i>	of tigers.
Dat.	<u>sheroñ</u> <i>ko</i>	to tigers.
Acc.	{ <u>sher</u> <u>sheroñ</u> <i>ko</i>	tigers.
Agent.	<u>sheroñ</u> <i>ne</i>	by tigers.
Abl.	<u>sheroñ</u> <i>se</i>	from, with, by tigers.
Loc.	<u>sheroñ</u> <i>meñ, par</i>	in, on tigers.
Voc.	<i>ai</i> <u>shero</u>	O tigers.

To this declension belong also Persian and Arabic nouns (masc.), e.g., *daryā*, 'a river'; *ṣaḥrā*, 'a desert'; and a few Hindūstānī masculine nouns ending in long vowels, e.g., *lālā*, 'a teacher'; *rājā*, 'a king'; *bichchū*, 'a scorpion'; *pānī*, 'water'; *motī*, 'a pearl'; *ādmī*, 'a man'; *hāthī*, 'an elephant.'

Rem.—The Formatives, singular and plural, of *gāñw* 'a village,' and of *pāñw* 'a foot,' are *gā'oñ* and *pā'oñ* respectively.

47. SECOND DECLENSION.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>beṭā</i> , a son	<i>beṭe</i> , sons.
Gen.	<i>beṭe kā</i> , <i>ke</i> , <i>kī</i>	<i>beṭoṇ kā</i> , <i>ke</i> , <i>kī</i> .
Dat.	<i>beṭe ko</i>	<i>beṭoṇ ko</i> .
Acc.	{ <i>beṭā</i> <i>beṭe ko</i>	{ <i>beṭe</i> . <i>beṭoṇ ko</i> .
Agent.	<i>beṭe ne</i>	<i>beṭoṇ ne</i> .
Abl.	<i>beṭe se</i>	<i>beṭoṇ se</i> .
Loc.	<i>beṭe meṇ</i> , <i>par</i>	<i>beṭoṇ meṇ</i> , <i>par</i> .
Voc.	<i>ai beṭe</i>	<i>ai beṭo</i> .

In this declension are also included a few nouns ending in *āṇ*, e.g., *baniyāṇ*, 'a merchant.' Gen. *baniyeṇ-kā* or *baniye-kā*.

48. THIRD DECLENSION.

'*aurat*, 'a woman.'

	<i>Singular.</i>	<i>Plural.</i>
Nom.	' <i>aurat</i> , a woman	' <i>aurateṇ</i> , women.
Gen.	' <i>aurat kā</i> , <i>ke</i> , <i>kī</i>	' <i>auratoṇ kā</i> , <i>ke</i> , <i>kī</i> .
Dat.	' <i>aurat ko</i>	' <i>auratoṇ ko</i> .
Acc.	{ ' <i>aurat</i> ' <i>aurat ko</i>	{ ' <i>aurateṇ</i> . ' <i>auratoṇ ko</i> .
Agent.	' <i>aurat ne</i>	' <i>auratoṇ ne</i> .
Abl.	' <i>aurat se</i>	' <i>auratoṇ se</i> .
Loc.	' <i>aurat meṇ</i> , <i>par</i>	' <i>auratoṇ meṇ</i> , <i>par</i> .
Voc.	<i>ai 'aurat</i>	<i>ai 'aurato</i> .

Remarks.—*Chiriyā*, 'a bird' and few other feminine diminutives drop the final *ā* in the Formative Plural, e.g., Nom. Pl. *chiriyāṇ*. Gen. *chiriyōṇ*, *kā*, *ke*, *kī*.

The nominative plural of *gā'e*, 'a cow,' is *gā'en̄*, and the formative plural, *gā'on̄*.

Jorū, 'a wife,' becomes in the nominative plural, *jorū'ān̄* or *jorūen̄*.

ghorī, 'a mare.'

Singular.

Plural.

Nom.	<i>ghorī</i> , a mare	<i>ghoriyān̄</i> , mares.
Gen.	<i>ghorī kā</i> , <i>ke</i> , <i>kī</i>	<i>ghoriyōn̄ kā</i> , <i>ke</i> , <i>kī</i> .
Dat.	<i>ghorī ko</i>	<i>ghoriyōn̄ ko</i> .
Acc.	{ <i>ghorī</i> <i>ghorī ko</i>	<i>ghoriyān̄</i> . <i>ghoriyōn̄ ko</i> .
Agent.	<i>ghorī ne</i>	<i>ghoriyōn̄ ne</i> .
Abl.	<i>ghorī se</i>	<i>ghoriyōn̄ se</i> .
Loc.	<i>ghorī men̄</i> , <i>par</i>	<i>ghoriyōn̄ men̄</i> , <i>par</i> .
Voc.	<i>ai ghorī</i>	<i>ai ghorīyo</i> .

Rem.—Feminine nouns ending in *ī* form their nominative plural either by adding *ān̄* or by changing *ī* into *iyān̄*.

49.

ADJECTIVES.

The adjective generally precedes the noun qualified.

Adjectives ending in *ā* (not Persian or Arabic) and a few Persian adjectives ending in *a* such as *tāza*, 'fresh,' are inflected into *e* in the Formative singular, and in the Nominative plural, when qualifying masculine nouns, *e.g.*, Dative singular, *achchhe beṭe ko* 'to a good son'; Nominative plural *achchhe beṭe*, 'good sons.' Such adjectives, when qualifying feminine nouns, are inflected into *ī* in *all* cases, singular and plural, *e.g.*, Nominative singular *achchhī beṭī*, 'a good daughter'; Dative plural, *achchhī beṭiyōn̄ ko* 'to good daughters.'

Two Adjectives *judā* (Persian) 'separate' and *fulānā* (Arabic) 'certain,' are subject to inflection.

N.B.—*Adjectives with any other termination than those before mentioned, whether qualifying masculine or feminine nouns, undergo no inflection in either Singular or Plural.*

50. Examples of Declension of Adjectives.

Rem.—The necessary postpositions, or case endings, must be added to Formative cases of the nouns qualified.

1. Adjectives ending in ā.

MASCULINE.

Nom. Sing. *kalā ghorā*, 'a black horse.' Nom. Pl. *kāle ghore*.
Form. „ *kāle ghore*. Form. „ *kāle ghoron*.

FEMININE.

Nom. Sing. *kālī ghorī* 'a black mare.' Nom. Pl. *kālī ghorīyāñ*.
Form. „ *kālī ghorī*. Form. „ *kālī ghorīyon*.

2. Adjectives not subject to inflection.

Nom. Sing. *khūb mard*, 'a good man.' Nom. Pl. *khūb mard*.
Form. „ *khūb mard*. Form. „ *khūb mardoñ*.
Nom. Sing. *khūb aurat*, 'a good woman.'
Form. „ *khūb aurat*. Form. „ *khūb auratoñ*.
Nom. Sing. *khālī ghar* (Masc.) Nom. Pl. *khālī ghar*.
 'an empty house.'
Form. „ *khālī ghar* „ Form. „ *khālī gharoñ*.

In Persian construction, as explained in para 41, the form of the *izāfat* is generally used, the adjective following the noun, e.g., *shahr-ē-buzurg*, 'a great city.'

51. Comparison of Adjectives.

Adjectives have no difference of termination, equivalent to the 'er' and 'est' in English, to express Comparative and

Superlative. When two objects are compared, that with which the comparison is made is placed generally in the ablative case, e.g., *hāthī ghore se barā hai*, 'the elephant is larger than the horse'; *yēh mez us se chhoṭī hai*, 'this table is smaller than that.' In this construction the particle *se* has the meaning of 'than.'

Comparison may also be expressed by employing the word *ba-nisbat*, 'in comparison with,' with the genitive of the noun with which comparison is made, e.g., *tumhārā ghar ba-nisbat us-ke ūnchā hai*, 'your house is higher than his.'

Sometimes the adverbs *ziyāda* and *aur* denoting 'more' are used in forming comparison, e.g., *ziyāda buland*, 'higher'; *aur chhoṭā*, 'smaller.'

Superlative.—To form the Superlative the word *sab* 'all,' with the particle *se*, signifying 'than,' is used, e.g., *yēh lar̥kā sab se achchhā hai*, 'this boy is the best of all'; *kuttā sab jānwarōn se hushyār hai*, 'the dog is the most intelligent of all animals.'

52. In Persian the Comparative and Superlative degrees are formed by adding to the Positive "*tar*" and "*tarīn*" respectively, e.g., *kam*, 'little'; *kamtar*, 'less'; *kamtarīn*, 'least.'

53. Adjectives may be intensified by repetition, e.g., *barā barā*, 'very large'; *thandā thandā*, 'very cold'; also by prefixing the adverb *bahut*, 'very'; e.g., *bahut achchhā*, 'very good'; or the word *barā* 'great,' used adverbially, e.g., *barā mazbūṭ*, 'very strong.' A still stronger emphasis may be obtained by adding to the adverb the particle *hī*, e.g., *bahut hī kharāb*, 'very bad indeed.'

54. The particle *sā* appended to adjectives and adverbs has the sense of 'somewhat' equivalent to the English affix *ish*, e.g., *kālā sa*, 'blackish'; *chhoṭā sā*, 'smallish'; *bahut sā* 'rather much.' It may, however, denote 'very,' e.g., *kālā sā*, 'very black'; *bahut sā*, 'very much.' When added to a noun it forms an adjective, e.g., *lar̥kā sā*, 'boyish'; *chor sā*, 'thievish.' It is subject to inflection like adjectives ending in *ā*, e.g., *barā sā*

ghar, 'a largish house'; *chhoṭī sī larkī*, 'a smallish girl'; *kāle se ghore*, 'blackish horses'; *bahut se darak^ht* 'rather many' or 'very' many trees.' When connected with a genitive case it signifies 'like,' e.g., *hāthī kā sā gad* 'of stature like an elephant.' When affixed to a pronoun, the latter is put in the inflected (or formative form) e.g., *mujh sā*, 'like me'; *tujh sā*, 'like thee.'

55.

Numerals.

The characters for the numerals, already noted in paras. 18 and 21, are fully exemplified in the following table :—

Roman	1 2 3 4 5 6 7 8 9 0	10	50	67	100	126
Arabic (used in Urdū)	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠	١٠	٥٠	٦٧	١٠٠	١٢٦
Hindī	१ २ ३ ४ ५ ६ ७ ८ ९ ०	१०	५०	६७	१००	१२६

It will be observed that both in Arabic and Hindī figures are written from left to right, as in English.

1 <i>ek</i>	28 <i>aṭhā'is</i>	52 <i>bāwan</i>	79 <i>unāsī</i>
2 <i>do</i>	29 <i>untis</i>	53 <i>tirpan</i>	80 <i>assī</i>
3 <i>tīn</i>	30 <i>tīs</i>	54 <i>chauwan</i>	81 { <i>ekāsī</i> <i>ikāsī</i>
4 <i>chār</i>	31 { <i>ektīs</i> <i>iktīs</i>	55 <i>pachpan</i>	82 <i>be'āsī</i>
5 <i>pāñch</i>	32 <i>battis</i>	56 <i>chhappan</i>	83 <i>tirāsī</i>
6 <i>chha</i>	33 <i>teñtis</i>	57 <i>sattāwan</i>	84 <i>chaurāsī</i>
7 <i>sāt</i>	34 <i>chauntīs</i>	58 <i>aṭhāwan</i>	85 <i>pachāsī</i>
8 <i>āṭh</i>	35 <i>paintīs</i>	59 <i>unsatḥ</i>	86 <i>chhe'āsī</i>
9 <i>nau</i>	36 <i>chhattīs</i>	60 <i>sāṭh</i>	87 <i>satāsī</i>
10 <i>das</i>	37 <i>saintīs</i>	61 { <i>eksatḥ</i> <i>iksatḥ</i>	88 <i>aṭhāsī</i>
11 { <i>igārah</i> <i>gyārah</i>	38 { <i>aṭhtīs</i> <i>aṭīs</i>	62 <i>bāsatḥ</i>	89 <i>nawāsī</i>
12 <i>bārah</i>	39 { <i>untālīs</i> <i>unchālīs</i>	63 <i>tīrsatḥ</i>	90 <i>nawe</i> or <i>navwe</i>
13 <i>terah</i>	40 <i>chālīs</i>	64 <i>chauñsatḥ</i>	91 { <i>ekānawe</i> <i>ikānawe</i>
14 <i>chaudah</i>	41 { <i>ektālīs</i> <i>iktālīs</i>	65 <i>pañsatḥ</i>	92 <i>bānawe</i>
15 <i>pandrah</i>	42 <i>be'ālīs</i>	66 <i>chhe'āsatḥ</i>	93 <i>tirānawe</i>
16 <i>solah</i>	43 <i>teñtālīs</i>	67 <i>sarsatḥ</i>	94 <i>chauranāwe</i>
17 <i>satrah</i>	44 <i>chau'ālīs</i>	68 { <i>aṛsatḥ</i> <i>aṛhsatḥ</i>	95 { <i>pañchānawe</i> <i>pachānawe</i>
18 <i>aṭhārah</i>	45 <i>paintālīs</i>	69 <i>unhattar</i>	96 <i>chhe'ānawe</i>
19 <i>unīs</i>	46 <i>chhe'ālīs</i>	70 <i>sattar</i>	97 <i>satānawe</i>
20 <i>bīs</i>	47 <i>saintālīs</i>	71 { <i>ekhattar</i> <i>ikhattar</i>	98 <i>aṭhānawe</i>
21 { <i>ekīs</i> <i>ikkīs</i>	48 { <i>artālīs</i> <i>aṭhtālīs</i>	72 <i>bahattar</i>	99 { <i>ninānawe</i> <i>navānawe</i>
22 <i>ba'īs</i>	49 <i>unchās</i>	73 <i>tihattar</i>	100 { <i>sau</i> <i>sai</i>
23 <i>te'īs</i>	50 <i>pachās</i>	74 <i>chauhattar</i>	
24 <i>chaubīs</i>	51 { <i>ekāwan</i> <i>ikāwan</i>	75 <i>pachhattar</i>	
25 <i>pachīs</i>		76 <i>chhihattar</i>	
26 <i>chhabbīs</i>		77 <i>sathattar</i>	
27 <i>satā'īs</i>		78 <i>aṭhattar</i>	

Remarks.—The above numbers should be committed to memory; but those above 20 may also be expressed by placing the word *par*, 'over,' between the decimal and the unit, e.g., *bīs par sāt*, 'seven over twenty' = 27; *pachās par chār*, 'four over fifty' = 54.

57. Above one hundred, the numbers are formed as in English, but without the conjunction 'and,' e.g., *ek sau ek*, 'one hundred and one'; *chār sau pachās*, 'four hundred and fifty'; *ek hazār chha sau sattāwān*, 'one thousand six hundred and fifty-seven.'

58. The sense of 'about' is expressed by adding the word *ek* (one) to any of the cardinal numbers (single or compound), e.g., *das ek* 'about ten'; *sau ek*, 'about a hundred.' A similar idea is conveyed by two numbers (not generally consecutive), e.g., *do tin*, 'two or three'; *āṭh das*, 'eight or nine'; *pandrah bīs* 'from fifteen to twenty.'

59.

The Ordinal Numbers.

pahlā, first*tīsārā*, third*dūsārā*, second*chauthā*, fourth

The remaining ordinals are formed from the cardinals by adding *wān*, (masc.), *wīn*, (fem.): except *chhaṭwān*, 'sixth,' in which *ṭ* is inserted after the cardinal, e.g. :—

pānchwān, fifth*daswān*, tenth*chhaṭwān*, sixth*iyārahwān* eleventh*sātwān*, seventh*bārahwān*, twelfth*āṭhwān*, eighth*ekīsawān*, twenty-first*nāuwān*, ninth*sauwān*, hundredth

60.

Collective Numbers.

Collective numerals are formed by adding the letter *ā* or *ī*, to the cardinals, e.g., *bīsā*, or *bīsī*, 'a score'; *battīsā*, 'an aggregate of thirty-two.' There are, however, special words to express some aggregate numbers, e.g., *jorā* (or *jorī*), 'a pair'; *gandā*, 'a four'; *gāhī*, 'a five'; *korī*, 'a score'; *saikrā*, 'a hundred'; *hazār*, 'a thousand'; *lākh*, 'a hundred thousand, a lac'; *karor*, 'ten millions, a crore.'

When used indefinitely in the plural, these aggregate numbers

take the formative termination *on*, e.g., *saikron ādmī*, 'hundreds of men'; *hazāron ghar*, 'thousands of houses'; *lākhon rūpa'e*, 'lacs of rupees.'

61. Distributive Numerals.

Distributives are formed by repeating the Cardinals once, thus:— *tīn tīn*, 'three each, three a piece,' *āṭh āṭh*, 'eight a piece, by eights.'

62. Multiplicative Numerals.

To express the sense of 'fold' or 'time,' the words *gunā*, (fem. *gunī*), or *harā* (or *ahrā*), are added to the cardinals, e.g., *dogunā*, or *dūnā*, 'two-fold'; *tigunā*, 'threefold'; *ekahrā*, 'single'; *tiharā*, 'threefold, triple.'

63. Numeral Adverbs.

Numeral adverbs, denoting 'number of times' are formed by adding to the Cardinals the word *bār*, 'time,' or *daḥ'a*, or *martaba*, e.g., *ek bār*, 'once'; *do daḥ'a*, 'twice'; *chār martaba*, 'four times.' When signifying 'order in which actions are performed,' they are formed by changing the final *ā* of the ordinals into *e*, e.g., *pahle*, 'firstly'; *tisre*, 'thirdly.'

64. Fractional Numbers.

Substantives.

<i>pā'o</i>	} 'a quarter'	<i>ādhā</i>	'a half.'
<i>chauthā'i</i>		<i>sawā'i</i>	'one and a quarter.'
<i>tihā'i</i> ,			
	'a third'		

Adjectives.

<i>paun</i>	} 'one quarter less'	<i>sārhe</i> ,	'one half more.'
<i>paune</i>		<i>ḍerh</i> ,	'one and a half.'
<i>ādhā</i> , <i>ādh</i> , <i>adh</i> ,	'half'	<i>aṛhā'i</i>	} 'two and a half.'
<i>sawā</i> ,	'a quarter more'	<i>ḍhā'i</i>	

65. These fractional terms always precede the noun or cardinal numbers with which they are used. When employed with numbers from 1 to 99 (inclusive), they signify a fraction more or less (as the case may be) of 1, e.g., *paune do* ($2 - \frac{1}{4}$ of 1 = $1\frac{3}{4}$), *paune tīs* ($30 - \frac{1}{4}$ of 1 = $29\frac{3}{4}$), *sawā do* ($2 + \frac{1}{4}$ of 1 = $2\frac{1}{4}$). With certain aggregate numbers including and above 100 they are used thus, *paune sau* ($100 - \frac{1}{4}$ of 100 = 75); *sawā do sau* ($200 + \frac{1}{4}$ of 100 = 225); *sawā hazār* ($1000 + \frac{1}{4}$ of 1000 = 1250); *sawā tīn hazār* ($3000 + \frac{1}{4}$ of 1000 = 3250). *Sārhe* can only be applied to numerals from 3 upwards, e.g., *sārhe tīn* ($3 + \frac{1}{2}$ of 1 = $3\frac{1}{2}$); *sārhe sāt* ($7 + \frac{1}{2}$ of 1 = $7\frac{1}{2}$).

These fractions are used also with measures and quantities, e.g., *ḍerh man*, '1½ maunds'; *aṛhā'ī gaj*, '2½ yards.'

66.

Days of the Week.

Urdū.	Hindī.	English.
<i>itwār.</i>	<i>itwār.</i>	Sunday.
<i>pīr.</i>	<i>somwār.</i>	Monday.
<i>maṅgal.</i>	<i>maṅgalwār.</i>	Tuesday.
<i>budh.</i>	<i>budhwār.</i>	Wednesday.
<i>jum'a-rāt.</i>	<i>brihaspati wār.</i>	Thursday.
<i>jum'a.</i>	<i>shukr wār.</i>	Friday.
<i>sanīchar.</i>	<i>sanīchar.</i>	Saturday.

67.

PRONOUNS.

The Personal Pronouns, of which there are only two, are *maiṅ*, 'I,' and *tū*, 'thou.' The pronoun of the 'third person' is expressed by the remote Demonstrative *wōh*. See para. 69.

68.

Personal Pronouns.

1st Person, *main*, 'I.'

	<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>main</i>	'I.'	<i>ham</i> 'We.'
Gen.	<i>merā, mere,</i> <i>merī.</i>	{ 'my,' 'of me.'	<i>hamāra,</i> <i>hāmāre,</i> <i>hamārī,</i>
			{ 'our,' 'of us.'
Dat. &	{ <i>mujh-ko</i> or	{ or 'to me.'	{ <i>ham-ko</i> , or 'to us.'
Acc.	{ <i>mujhe,</i>	{ 'me.'	{ <i>hamen,</i> 'us.'
Agent.	<i>main-ne,</i>	'by me.'	<i>ham-ne,</i> 'by us.'
Abl.	<i>mujh-se,</i>	'from, by me.'	<i>ham-se,</i> 'from, by us.'
Loc.	{ <i>mujh-men,</i> <i>mujh-par,</i>	{ 'in me.' 'on me.'	{ <i>ham-men,</i> 'in us.' <i>ham-par,</i> 'on us.'

2nd Person *tū*, 'thou.'

	<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>tū,</i>	'thou.'	<i>tum,</i> 'you.'
Gen.	<i>terā tere,</i> <i>terī,</i>	{ 'thy,' 'of 'thee.'	{ <i>tumhārā, tumhāre</i> <i>tumhārī.</i>
			{ 'your,' 'of you.'
Dat. &	{ <i>tujh-ko,</i>	{ 'to thee.'	{ <i>tum-ko,</i> 'to you.'
Acc.	{ <i>tujhe,</i>	{ 'thee.'	{ <i>tumhen,</i> 'you.'
Agent	<i>tū-ne,</i>	'by thee.'	<i>tum-ne,</i> 'by you.'
Abl.	<i>tujh-se,</i>	'from, by thee.'	{ <i>tum-se,</i> 'from, by you.'
Loc.	{ <i>tujh-men,</i> <i>tujh-par,</i>	{ 'in thee.' 'on thee.'	{ <i>tum-men,</i> 'in you.' <i>tum-par,</i> 'on you.'

Remarks.—The forms of the genitive, *merā, terā, hamārā, tumhārā*, are properly Pronominal Adjectives. The true Genitives *mujh-kā, tujh-kā, ham-kā, tum-kā*, based on the Formatives *mujh, tujh, ham, tum*, are used occasionally, but only in connection with an adjective, e.g., *mujh kam-bakht kā naṣīb*, 'The destiny of unfortunate me.' Also, if an adjective qualifies a pronoun in the agent case, the Formative construction is employed, e.g., 'tujh 'aqlmand ne inkār kiyā,' 'Thou, wise one, refusedst.'

69.

Demonstrative Pronouns.*yěh*, 'this,' 'he,' 'she,' 'it.'*Singular.**Plural.*

Nom.	<i>yěh</i> , 'this,' 'he,' 'she,' 'it.'	<i>yěh</i> or <i>ye</i> , 'these,' 'they.'
Gen.	<i>is-kā,-ke,-kī</i> .	<i>in-kā,-ke,-kī</i> .
Dat.	<i>is-ko</i> , or <i>ise</i> .	<i>in-ko</i> , or <i>inheñ</i> .
Acc.	<i>yěh</i> , <i>is-ko</i> , or <i>ise</i> .	<i>yěh</i> or <i>ye</i> , <i>in-ko</i> or <i>inheñ</i> .
Agent.	<i>is-ne</i> or <i>in ne</i> .	<i>inheñ-ne</i> or <i>in-ne</i> .
Abl.	<i>is-se</i> .	<i>in-se</i> .
Loc.	<i>is-meñ,-par</i> .	<i>in-meñ,-par</i> .

Rem.—Although *yěh* is sometimes employed to express the Personal Pronoun 'he,' 'she,' 'it,' the remote Demonstrative *wōh*, which now follows is more commonly used.

70.

wōh, 'that,' 'he,' 'she,' 'it.'*Singular.**Plural.*

Nom.	<i>wōh</i> , 'that,' 'he,' 'she,' 'it.'	<i>wōh</i> , <i>wo</i> , or <i>we</i> , 'those,' 'they.'
Gen.	<i>us-kā</i> , <i>ke</i> , <i>kī</i> .	<i>un-kā</i> , <i>ke</i> , <i>kī</i> .
Dat.	<i>us-ko</i> , or <i>use</i> .	<i>un-ko</i> or <i>unheñ</i> .
Acc.	<i>wōh</i> , <i>us-ko</i> , or <i>use</i> .	<i>we</i> , <i>un-ko</i> or <i>unheñ</i> .
Agent	<i>us-ne</i> or <i>un-ne</i> .	<i>unheñ-ne</i> , or <i>un-ne</i> .
Abl.	<i>us-se</i> .	<i>un-se</i> .
Loc.	<i>us-meñ,-par</i> .	<i>un-meñ,-par</i> .

71. *Remarks.*—(i) When the Demonstrative Pronouns are used as Adjectives their case-endings (*kā*, *ko*, *meñ* etc.) are placed *after* the nouns qualified, and follow the rule of *kā*, *ke*, *kī*, explained in para. 38, e.g., *is mard kā beṭā*, 'the son of this man'; '*us larke ke hāth meñ*,' 'in that boy's hand'; but when the Demonstratives are employed as Personal Pronouns, their case-endings are appended to the Formatives, e.g., *us-kā ghorā*, 'his horse'; *un-ke ghar*, 'their houses.' The forms *un-ne* (agent), *use*, *unheñ* (Dat. and Acc.) are only used when the Demonstratives serve as Personal Pronouns.

(ii) *Yēh* and *wōh* are used in a plural sense, especially in Northern India, in preference to *ye* and *we*.

72. The Pronouns may be rendered emphatic by the addition of the particles *i*, or *hī* (pl. *īñ*, *hīñ*), e.g., *maiñ*, *-hī*, 'I myself'; *yēhī*, 'this very'; *usī-ko*, 'to that same person'; *unhīñ-ko*, 'to those same persons.'

73. The Relative and Correlative.

Relative.

jo or *jaun*, 'who,' 'which,' 'what,' 'he,' 'who,' etc.

Singular.

Nom. *jo*.

Form. *jis kā*, *ke*, *kī*, etc.

Plural.

jo, or *jaun*.

jīn, *jīnh*, or *jīnhon-kā*, *-ke*, *-kī*.

Correlative.

so, or *taun*, 'that same,' 'he,' 'she,' 'it,' 'that.'

Singular.

Nom. *so* or *taun*.

Form. *tis-kā*, *-ke*, *-kī*, etc.

Plural.

so, or *taun*.

tīn, *tīnh*, or *tīnhon-kā*, *-ke*, *-kī*.

74. Interrogative Pronoun.

kaun 'who?' 'what?' 'which?' (applicable to both persons and things).

Nom. Sing. *kaun*.

Form. ,, *kis*, *-kā*, *-ke*, *-kī*, etc.

Nom. Plural *kaun*.

Form. Pl. *kin*, *kinh*, *kinhon*.

Kyā, 'what?' (applicable to things only). Nom. *kyā*. Form *kāhe*, *-kā*, *-ke*, *kī*, etc.

Rem.—The Formative *kāhe*, is seldom used, except, in the genitive and dative cases; *kis*, the Formative of *kaun*, being generally used instead.

75.

Indefinite Pronouns.

ko'ī, 'some one,' 'some,' 'any,' 'a certain' (declinable in the singular only). Nom. Sing *ko'ī*. Form Sing. *kisī*, or *kisū*. Nom. Plural *ka'ī*.

kuchh, 'some,' 'something,' 'any,' 'a few' (indeclinable).

ko'ī ko'ī means 'a very few'; *kuchh kuchh*, 'somewhat'; *ko'ī ek*, or *ek ko'ī*, 'some one,' 'a few'; *kuchh ek*, 'some few'; some little *ko'ī na ko'ī*, 'some one or other'; *kuchh na kuchh*, 'some thing or other'; *kuchh kā kuchh*, 'something quite different.'

76.

Compound Pronouns.

Compounds with *ko'ī*.

<i>jo ko'ī</i> ,	'whoever,' 'whatsoever.'	Form. Sing. <i>jis kisī</i> .
<i>aur ko'ī</i>	'some other.'	,, ,, { <i>aur kisī</i> .
<i>ko'ī aur</i>		
	'some one else.'	,, ,, { <i>kisī aur</i> .
<i>dūsrā ko'ī</i>	'some other.'	,, ,, { <i>dūsre kisī</i> .
<i>ko'ī dūsrā</i>		
	'some one else.'	,, ,, { <i>kisī dūsre</i> .
<i>sab ko'ī</i> ,	'every one.'	,, ,, <i>sab kisī</i> .
<i>har ko'ī</i> ,	'every body.'	,, ,, <i>har kisī</i> .

77.

Compounds with *kuchh* (indeclinable).

jo kuchh, 'whatever.'

aur kuchh, 'something else,' *sab kuchh* 'every thing.'

'some more.'

kuchh ek, 'some little,'

bahut kuchh 'a great deal.'

'somewhat.'

78.

Reflexive Pronoun.

āp, 'self.'

Nom. *āp*, 'self.'

Gen. *apnā*, *apne*, *apnī*.

Dat. and Acc. *āp-ko*, *apne-ko*, *apne-ta'īn*.

Abl. *āp-se.*

Loc. *āp-meñ,-par.*

The plural is the same as the singular, except that in the Genitive and Locative cases plural the form *āpas* is used, e.g., *āpas meñ*, 'among themselves.' The Reflexive Pronoun *āp* is usually combined with a Personal Pronoun, e.g., *main āp jātā hūñ*, 'I myself am going,' *Tum āp jāt'oge*; 'You yourself will go.'

79.

Respectful Pronoun.

āp, 'your honour,' 'Sir,' etc.

This Pronoun is regularly declined by the addition of the postpositions of case thus ; *āp kā*, *āp ko*, etc. Though declinable in the singular only, *āp* requires the Verb, to which it is a nominative, to be in the 3rd person, plural, e.g., *āp kal āwenge*, 'Will your honour (or 'you, Sir') come to-morrow?' *āp mālīk haiñ*, 'Your honour is the master.'

80. Other titles of honour and terms of respect, which require the Verb to be in the respectful plural, are *śāhib*, 'master'; *ḥazrat* and *ḥuzūr*, 'your highness' (*lit* 'presence'); *khudāwand* 'lord'; *janābē 'ālī*, 'your majesty.'

81.

Possessive Pronouns.

The genitive cases of the Personal, Relative and other Pronouns are used for Possessives, and are declined like Adjectives ending in *ā*, e.g., *merā*, 'my'; *hamāra*, 'our'; *terā*, 'thy'; *tumhārā*, 'your'; *iskā*, *uskā*, 'his,' 'its'; *inkā*, *unkā*, 'their'; *jiskā*, 'whose' (rel. sing.): *jīnkā*, 'whose' (rel. pl.); *kiskā*, 'whose?' (interrog. sing.): *kīnkā*, 'whose?' (interrog. pl.); *apnā*, 'own.'

82. *Use of the Pronoun apnā 'own.'*—This Pronoun is used as substitute for the Possessive Pronouns *merā*, *terā*, *uskā*, and, when so used, refers to the principal subject of the sentence e.g., *main apne betē ko dekhtā hūñ*, 'I am looking at my (own)

son,' *apnā kām karo*, 'Do your (own) work.' *wōh apnī kitābeñ parh̄te haiñ*. 'They are reading their (own) books.'

83.

Pronominal Adjectives.

ek, 'one'; *dūsrā*, 'another'; *donōñ*, 'both'; *sab*, 'all'; *aur*, 'other,' 'more'; *bahut*, 'much,' 'many'; *har*, 'each,' 'every'; *chand*, 'some,' 'several'; *fulānā*, 'such-and-such'; *ba'z*, *ba'ze*, 'some,' 'certain'; *ghair*, 'other,' 'different'; *itnā*, 'this much'; *utnā*, 'that much'; *jītnā*, 'as much'; *kitnā*, 'how much?'; *aisā*, 'like this,' 'such'; *waisā*, 'like that'; *jaisā*, 'like which'; *taisā*, 'like that'; *kaisā*, 'like what?'; 'of what kind?'

84.

THE VERB.

Urdū verbs may be divided into two classes :— Transitive and Intransitive.

85. The Infinitive always ends in *nā*, and from it are formed the three principal parts of the verb, *viz.*, (1) The Root (which is also the second Person Singular of the Imperative); (2) The Present Participle; (3) The Past Participle.

The Root is derived by cutting off the termination *nā*, of the Infinitive, e.g., *bolnā*, 'to speak,' Root, *bol*. The Present Participle is formed by changing *nā*, of the Infinitive into *tā*, e.g., *bolnā* becomes *boltā*. The Past Participle is obtained by leaving out the *n*, of the Infinitive, e.g., *bolnā* makes *bolā*. When, however, the *nā* of the Infinitive is preceded by the long vowels *ā* or *o*, the letter *y* is inserted before the Past Participle termination, e.g., *lānā* becomes *lāyā*; *ronā* becomes *royā*.

Remarks.—(i) The Infinitive, being also a Verbal Noun, and as such declinable, is subject to inflection. (ii) The Present Participle and the Past Participle take masculine or feminine terminations, singular and plural, according to the gender of the noun or pronoun with which they

are used, e.g., Masculine Singular *boltā* ; Masculine Plural *bolte* ; Feminine Singular *boltī* ; Feminine Plural *boltīn* or *boltiyyān* ; Masculine Singular *bolā* ; Feminine Singular *bolī* ; Masculine Plural *bole* ; Feminine Plural *bolīn* or *boliyyān*.

86. There is in reality no Irregular Verb in the language, but the following six Verbs form their Past Participles irregularly :—

<i>Infinitive.</i>	<i>Past participle.</i>
<i>karnā</i> , ‘to do.’	<i>kiyā</i> , ‘done.’
<i>denā</i> , ‘to give.’	<i>diyā</i> , ‘given.’
<i>lenā</i> , ‘to take.’	<i>liyā</i> , ‘taken.’
<i>marnā</i> , ‘to die.’	<i>mū’ā</i> , ‘dead.’
<i>jānā</i> , ‘to go.’	<i>gayā</i> , ‘gone.’
<i>honā</i> , ‘to be,’ ‘to become.’	<i>hū’ā</i> , ‘been,’ ‘become.’

Rem.—(i) The forms *karā*, ‘done’ and *marā*, ‘dead’ are sometimes used ; and the form *jāyā* is always used in compounds such as *jāyā karnā* ‘to go habitually.’ (ii) *hū’ā* never means ‘was,’ which is rendered by *thā*.

87. Before studying the Conjugation of Verbs it is necessary to learn the following auxiliaries, denoting simple existence, which come from *honā*, ‘to be,’ and assist in the formation of certain tenses of every Verb.

PRESENT AUXILIARY TENSE.

<i>Singular.</i>	<i>Plural.</i>
<i>maiñ hūñ</i> , ‘I am.’	<i>ham haiñ</i> , ‘we are.’
<i>tū hai</i> , ‘thou art.’	<i>tum ho</i> , ‘you are.’
<i>wōh hai</i> , ‘he, she, or it is.’	<i>wōh haiñ</i> , ‘they are.’

PAST AUXILIARY TENSE.

<i>Singular.</i>	<i>Plural.</i>
m. f.	m. f.
<i>maiñ thā</i> or <i>thī</i> , ‘was.’	<i>ham the</i> or <i>thīñ</i> , ‘we were.’
<i>tū thā</i> or <i>thī</i> , ‘thou wast.’	<i>tum the</i> or <i>thīñ</i> , ‘you were.’
<i>wōh thā</i> or <i>thī</i> , ‘he, or she was.’	<i>wōh the</i> or <i>thīñ</i> , ‘they were.’

88.

The Tenses.

The tenses commonly used are nine in number, exclusive of the Imperative, and are formed from the three principal parts of the Verb, already enumerated, *viz.*, The Root; the Present Participle; the Past Participle.

1. *Tenses formed from the Root.*

The Aorist. The Future.

2. *Tenses formed from the Present Participle.*

The Past Conditional or Optative. The Present Imperfect. The Imperfect or Past Continuous.

3. *Tenses formed from the Past Participle.*

The Past Absolute. The Present Perfect. The Past Perfect. The Future Perfect.

89. **Conjugation of Intransitive Verbs.***khelnā*, 'to play.'

Infinitive or Gerund	<i>khelnā</i> ,	'to play,' 'playing.'
Noun of Agency and	} <i>khelne-wālā</i> ,	'player,' about to play.'
Fut. Act. Participle		
Present Participle	<i>kheltā</i> ,	'playing.'
Past	„ <i>khelā</i> ,	'played.'
Progressive	„ <i>kheltā hū'ā</i> ,	'in the act of playing.'
Passive	„ <i>khelā hū'ā</i> ,	'been played.'
Past Con.	<i>khel</i> , <i>khel-kar</i> , or	} 'having played.'
	<i>khel-kar-ke</i>	
Adverbial.	„ <i>khelte-hī</i>	'in the act of playing.'
		'on playing.'

1. TENSES FORMED FROM THE ROOT.

Aorist.

‘I may play, or should play,’ etc.

<i>Singular.</i>			<i>Plural.</i>	
<i>maiñ</i>	<i>khelũñ.</i>		<i>ham</i>	<i>kheleñ.</i>
<i>tũ</i>	<i>khele.</i>		<i>tum</i>	<i>khelo.</i>
<i>wõh</i>	<i>khele.</i>		<i>wõh</i>	<i>kheleñ.</i>

Future.

‘I shall or will play,’ etc.

Formed by adding to the Aorist *gā* for the masculine singular and *gī* for the feminine singular; and *ge* for the masculine and *gīñ* for the feminine plural.

<i>Singular.</i>			<i>Plural.</i>	
m.	f.		m.	f.
<i>maiñ</i>	<i>khelũngā</i> or <i>gī.</i>		<i>ham</i>	<i>kheleñge</i> or <i>gīñ.</i>
<i>tũ</i>	<i>khelegā</i> or <i>gī.</i>		<i>tum</i>	<i>kheloge</i> or <i>gīñ.</i>
<i>wõh</i>	<i>khelegā</i> or <i>gī.</i>		<i>wõh</i>	<i>kheleñge</i> or <i>gīñ.</i>

Imperative.

<i>Singular.</i>	<i>Plural.</i>
<i>tũ khel</i> , ‘play thou.’	<i>tum khelo</i> , ‘play you.’

Respectful Imperative or Precative.

Formed by adding *iye* (sing.) and *iyō* (pl.) to the Root. In the Future Form *iyegā* is added to the Root.

Precative *kheliye*, ‘be pleased to play’; *kheliyo*, ‘you shall or will play.’

Future *kheliyegā*, ‘you will be pleased to play.’

2. TENSES FORMED FROM THE PRESENT PARTICIPLE.

Past Conditional or Optative.

‘Had I played,’ or ‘Did I play,’ or (would that) ‘I had played,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ kheltā</i> or <i>kheltī.</i>		<i>ham khelte</i> or <i>kheltīñ.</i>	
<i>tū kheltā</i> or <i>kheltī.</i>		<i>tum khelte</i> or <i>kheltīñ.</i>	
<i>wōh kheltā</i> or <i>kheltī.</i>		<i>wōh khelte</i> or <i>kheltīñ.</i>	

Present Imperfect.

‘I am playing,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ kheltā hūñ</i> or <i>kheltī hūñ.</i>		<i>ham khelte haiñ</i> or <i>kheltī haiñ.</i>	
<i>tū kheltā hai</i> or <i>kheltī hai.</i>		<i>tum khelte ho</i> or <i>kheltī ho.</i>	
<i>wōh kheltā hai</i> or <i>kheltī hai.</i>		<i>wōh khelte haiñ</i> or <i>kheltī haiñ.</i>	

Past Continuous or Imperfect.

‘I was playing,’ and ‘I used to play,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ kheltā thā</i> or <i>kheltī thī.</i>		<i>ham khelte the</i> or <i>kheltī thīñ</i>	
<i>tū kheltā thā</i> or <i>kheltī thī.</i>		<i>tum khelte the</i> or <i>kheltī thīñ.</i>	
<i>wōh kheltā thā</i> or <i>kheltī thī.</i>		<i>wōh khelte the</i> or <i>kheltī thīñ.</i>	

3. TENSES FORMED FROM THE PAST PARTICIPLE.

Past Absolute.

‘I played,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ khelā</i>	or <i>khelī.</i>	<i>ham khele</i>	or <i>khelīñ.</i>
<i>tū khelā</i>	or <i>khelī.</i>	<i>tum khele</i>	or <i>khelīñ.</i>
<i>wōh khelā</i>	or <i>khelī.</i>	<i>wōh khele</i>	or <i>khelīñ.</i>

Present Perfect.

‘I have played,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ khelā hūñ</i>	or <i>khelī hūñ.</i>	<i>ham khele haiñ</i>	or <i>khelī haiñ.</i>
<i>tū khelā hai</i>	or <i>khelī hai.</i>	<i>tum khele ho</i>	or <i>khelī ho.</i>
<i>wōh khelā hai</i>	or <i>khelī hai.</i>	<i>wōh khele haiñ</i>	or <i>khelī haiñ.</i>

Past Perfect.

‘I had played,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ khelā thā</i>	or <i>khelī thī.</i>	<i>ham khele the</i>	or <i>khelī thīñ.</i>
<i>tū khelā thā</i>	or <i>khelī thī.</i>	<i>tum khele the</i>	or <i>khelī thīñ.</i>
<i>wōh khelā thā</i>	or <i>khelī thī.</i>	<i>wōh khele the</i>	or <i>khelī thīñ.</i>

Future Perfect.

‘ I shall have played,’ ‘ I may have played,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.		m.	
<i>maiṇ khelā hūṅgā</i> (or <i>hoṇ</i>)	}	<i>ham, khele hoṅge</i> (or <i>hoṇ</i>)	}
f. or <i>khelī hūṅgī</i> (or <i>hoṇ</i>)		f. or <i>khelī hoṅgīñ</i> (or <i>hoṇ</i>)	
<i>tū khelā hogā</i> (or <i>ho</i>)	}	<i>tum khele hoge</i> (or <i>hoṇ</i>)	}
or <i>khelī hogī</i> (or <i>ho</i>)		or <i>khelī hōgīñ</i> (or <i>hoṇ</i>)	
<i>wōh khelā hogā</i> (or <i>ho</i>)	}	<i>wōh khele hoṅge</i> (or <i>hoṇ</i>)	}
or <i>khelī hogī</i> (or <i>ho</i>)		or <i>khelī hoṅgī</i> (or <i>hoṇ</i>)	

Remarks.—(i) When the root ends in *ā*, *o*, or *ī*, the letter *w* is optionally inserted in the Aorist before the terminations *e* and *ēñ*, e.g., *lānā*, ‘to bring’; *lā’e* or *lāwe* (thou or he) ‘will bring’; *rōnā*, ‘to weep’; *ro’e* or *rowe*, (thou or he) ‘will weep’; *sīnā*, ‘to sew’; *sī’e* or *sīwe* (thou or he) ‘will sew.’ When the Root ends in *e* the letter *w* may be euphonically inserted, as in the case of their vowels; but the general practice is to drop the root vowel in all the persons, e.g., *denā*, ‘to give,’ Aorist *de’ūñ*, *dewe*, *dewe*, etc., or contracted *dūñ*, *de*, *de*, etc. (ii) If the Root ends in any vowel, the letter *y* is inserted for euphony sake between the Root and the termination *ā*, e.g., *khānā*, ‘to eat,’ *khāyā*; *sonā*, ‘to sleep,’ *soyā*; *pinā*, ‘to drink,’ *piyā*. (iii) In the conjugation of the verb *honā*, ‘to be,’ ‘to become,’ many contractions are made, as will be seen in the following paradigm.

honā, ‘to be, or become.’

Infinitive or Gerund.	<i>honā</i> ,	‘to be, become,’ ‘being.’
Future Active Participle	<i>hone-wālā</i> ,	‘about to be, or become.’
Present Participle	<i>hotā</i> ,	‘being, or becoming.’
Past	„ <i>hū’ā</i> ,	‘been, or become.’
Progressive	„ <i>hotā hū’ā</i> ,	‘in the act of being, or becoming.’
Conjunctive	„ <i>ho, hokar, hokar-ke</i> ,	‘having been, or become.’
Adverbial	„ <i>hote-hī</i> ,	‘in the act of being or becoming.’

1. TENSES FORMED FROM THE ROOT.

Aorist.

I may be, I shall be, I should be, or become,' etc.

*Singular.**Plural.*

<i>maiñ</i>	<i>ho'ūn</i>	or <i>hoñ.</i>		<i>ham</i>	<i>howeñ, ho'eñ,</i>	or <i>hoñ.</i>
<i>tū</i>	<i>howe, ho'e,</i>	or <i>ho.</i>		<i>tūm</i>	<i>ho.</i>	
<i>wōh</i>	<i>howe, ho'e,</i>	or <i>ho.</i>		<i>wōh</i>	<i>howeñ, ho'eñ,</i>	or <i>hoñ.</i>

Future.

' I shall be or become,' etc.

*Singular.**Plural.*

m.

f.

m.

f.

<i>maiñ</i>	<i>ho'ūngā</i>	or <i>hūngā</i>	(<i>gī</i>).		<i>ham</i>	<i>howeñge</i>	or <i>hoñge</i>	(<i>gīñ</i>).
<i>tū</i>	<i>howegā</i>	or <i>hogā</i>	(<i>gī</i>).		<i>tum</i>	<i>hoge</i>		(<i>gīñ</i>).
<i>wōh</i>	<i>howegā</i>	or <i>hogā</i>	(<i>gī</i>).		<i>wōh</i>	<i>howeñge</i>	or <i>hoñge</i>	(<i>gīñ</i>).

*Imperative.**Singular.**Plural.*

<i>tū</i>	<i>ho, 'be or become thou.'</i>	<i>tum</i>	<i>ho, 'be or become you.'</i>
Precative <i>hūjiye,</i>	<i>'be pleased to</i>	<i>hūjiyo,</i>	<i>'you shall be or be-</i>
	<i>become,' etc.</i>		<i>come.'</i>
Future <i>hūjiyegā,</i>	<i>'will you be pleased to become.'</i>		

2. TENSES FORMED FROM THE PRESENT PARTICIPLE.

Past Conditional or Optative.

‘Were I,’ ‘Did I become,’ (Would that) ‘I were,’ etc.

<i>Singular.</i>			<i>Plural.</i>		
m.	f.		m.	f.	
<i>maiñ</i>	<i>hotā</i>	<i>(tī).</i>	<i>ham</i>	<i>hote</i>	<i>(tīñ).</i>
<i>tū</i>	<i>hotā</i>	<i>(tī).</i>	<i>tum</i>	<i>hote</i>	<i>(tīñ).</i>
<i>wõh</i>	<i>hotā</i>	<i>(tī).</i>	<i>wõh</i>	<i>hote</i>	<i>(tīñ).</i>

Present Imperfect.

‘I am becoming,’ etc.

<i>Singular.</i>			<i>Plural.</i>		
m.	f.		m.	f.	
<i>maiñ</i>	<i>hotā hūñ</i> or <i>hotī hūñ.</i>		<i>ham</i>	<i>hote haiñ</i> or <i>hotī haiñ.</i>	
<i>tū</i>	<i>hotā hai</i> or <i>hotī hai.</i>		<i>tum</i>	<i>hote ho</i> or <i>hotī ho.</i>	
<i>wõh</i>	<i>hotā hai</i> or <i>hotī hai.</i>		<i>wõh</i>	<i>hote haiñ</i> or <i>hotī haiñ.</i>	

Past Continuous or Imperfect.

‘I was becoming,’ etc.

<i>Singular.</i>			<i>Plural.</i>		
m.	f.		m.	f.	
<i>maiñ</i>	<i>hotā thā</i> or <i>hotī thī.</i>		<i>ham</i>	<i>hote the</i> or <i>hotī thīñ.</i>	
<i>tū</i>	<i>hotā thā</i> or <i>hotī thī.</i>		<i>tum</i>	<i>hote the</i> or <i>hotī thīñ.</i>	
<i>wõh</i>	<i>hotā thā</i> or <i>hotī thī.</i>		<i>wõh</i>	<i>hote the</i> or <i>hotī thīñ.</i>	

3. TENSES FORMED FROM THE PAST PARTICIPLE.

Past Absolute.

‘I became,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>main</i> hū’ā or hū’ī.		<i>ham</i> hū’e or hū’īñ.	
<i>tū</i> hū’ā or hū’ī.		<i>tum</i> hū’e or hū’īñ.	
<i>wōh</i> hū’ā or hū’ī.		<i>wōh</i> hū’e or hū’īñ.	

Present Perfect.

‘I have become,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>main</i> hū’ā hūñ or hū’ī hūñ.		<i>ham</i> hū’e haiñ or hū’ī haiñ.	
<i>tū</i> hū’ā hai or hū’ī hai.		<i>tum</i> hū’e ho or hū’ī ho.	
<i>wōh</i> hū’ā hai or hū’ī hai.		<i>wōh</i> hū’e haiñ or hū’ī haiñ.	

Past Perfect.

‘I had become,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>main</i> hū’ā thā or hū’ī thī.		<i>ham</i> hū’e the or hū’ī thīñ.	
<i>tū</i> hū’ā thā or hū’ī thī.		<i>tum</i> hū’e the or <i>m</i> hū’e thīñ.	
<i>wōh</i> hū’ā thā or hū’ī thī.		<i>wōh</i> hū’e the or hū’ī thīñ.	

Future Perfect.

‘I shall have become,’ ‘I may have become,’ etc.

Singular.

Plural.

m.		m.	
<i>maiñ hū'ā hūñgā</i> (or <i>hoñ</i>)	}	<i>ham hū'e hoñge</i> (or <i>hoñ</i>)	}
f.		f.	
or <i>hū'i hūñgī</i> (or <i>hoñ</i>)	}	or <i>hū'i hoñgīñ</i> (or <i>hoñ</i>)	}
<i>tū hū'ā hogā</i> (or <i>ho</i>)		<i>tum hū'e hoge</i> (or <i>ho</i>)	
or <i>hū'i hogī</i> (or <i>ho</i>)	}	or <i>hū'i hogīñ</i> (or <i>ho</i>)	}
<i>wōh hū'ā hogā</i> (or <i>ho</i>)		<i>wōh hū'e hoñge</i> (or <i>hoñ</i>)	
or <i>hū'i hogī</i> (or <i>ho</i>)	}	or <i>hū'i hoñgīñ</i> (or <i>hoñ</i>)	}

90.

Additional Tenses.

Tenses, not in common use, and not included therefore in the foregoing paradigms, are:—

1. The Future Imperfect, *e.g.*, *Maiñ kheltā hūñgā*. ‘I shall be playing,’ etc.
2. The Present Potential, *e.g.*, *Maiñ kheltā hoñ*. ‘I may be playing,’ etc.
3. The Past Perfect Continuous (Subjunctive), *Maiñ kheltā hotā*. ‘I might have been playing,’ or ‘Had I been playing,’ etc.
4. The Past Perfect (Subjunctive), *Maiñ khelā hotā*. ‘Had I played,’ etc.

91.

Conjugation of Transitive Verbs.

N.B.—Transitive Verbs differ in conjugation from Intransitive Verbs only *in the tenses derived from the Past Participle*.

rakhnā, ‘to place,’ ‘to put,’ etc.

Infinitive or gerund	<i>rakhnā</i> , ‘to place,’ ‘placing.’
Noun of Agency and	} <i>rakhne-</i> ‘placer,’ ‘about to place.’
Future Active Participle	
	<i>wālā</i> .

Present Participle	<i>rakhtā</i> , 'placing.'
Past „	<i>rakhā</i> , 'placed.'
Progressive „	<i>rakhtā hū'ā</i> , 'in the act of placing.'
Passive „	<i>rakhā hū'ā</i> , 'been placed.'
Past Conjunctive Participle	<i>rakh</i> , <i>rakh-kar</i> or <i>rakh-kar-ke</i> , 'having placed.'
Adverbial Participle	<i>rakhte-hī</i> 'in the act of placing,' 'on placing.'

1. TENSES FORMED FROM THE ROOT.

Aorist.

'I may place, or shall place, or should place,' etc.

Singular.

Plural.

maiñ rakhūñ.

ham rakheñ.

tū rakhe.

tum rakho.

wōh rakhe.

wōh rakhe.

Future.

'I shall or will place,' etc.

Singular.

Plural.

m.

f.

m.

f.

maiñ rakhūngā or *rakhūngī.*

hām rakheṅge or *rakheṅgīñ.*

tū rakhegā or *rakhegī.*

tum rakhoge or *rakhogīñ.*

wōh rakhegā or *rakhegī.*

wōh rakheṅge or *rakheṅgīñ.*

Imperative.

Singular.

Plural.

tū rakh, 'place thou.'

tum rakho, 'place you.'

Precative *rakhiye*, 'be pleased
to place.'

tum rakhiyo, 'you shall or
will place.'

Future, *rakhiyegā*, 'you will be pleased to place.'

2. TENSES FORMED FROM THE PRESENT PARTICIPLE.

Past Conditional or Optative.

‘Had I placed’ or ‘Did I place’ or (Would that) ‘I had placed,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ rakhtā or rakhtī.</i>		<i>ham rakhte or rakhtīñ.</i>	
<i>tū rakhtā or rakhtī.</i>		<i>tum rakhte or rakhtīñ.</i>	
<i>wōh rakhtā or rakhtī.</i>		<i>wōh rakhte or rakhtīñ.</i>	

Present Imperfect.

‘I am placing,’ etc.

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ rakhtā hūñ or rakhtī hūñ.</i>		<i>ham rakhte haiñ or rakhtī haiñ.</i>	
<i>tū rakhtā hai or rakhtī hai.</i>		<i>tum rakhte ho or rakhtī ho.</i>	
<i>wōh rakhtā hai or rakhtī hai.</i>		<i>wōh rakhte haiñ or rakhtī haiñ.</i>	

Past Continuous or Imperfect.

‘I was placing,’ and ‘I used to place.’

<i>Singular.</i>		<i>Plural.</i>	
m.	f.	m.	f.
<i>maiñ rakhtā thā or rakhtī thī.</i>		<i>ham rakhte the or rakhtī thīñ.</i>	
<i>tū rakhtā thā or rakhtī thī.</i>		<i>tum rakhte the or rakhtī thīñ.</i>	
<i>wōh rakhtā thā or rakhtī thī.</i>		<i>wōh rakhte the or rakhtī thīñ.</i>	

3. TENSES FORMED FROM THE PAST PARTICIPLE.

N.B.—See notes at end of this Conjugation.

Past Absolute.

‘I placed,’ or *lit.* ‘By me (it) was placed,’ etc.

Singular.

Plural.

<i>maiñ-ne</i>	<i>rakhā.</i>		<i>ham-ne</i>	<i>rakhā.</i>
<i>tū-ne</i>	<i>rakhā.</i>		<i>tum-ne</i>	<i>rakhā.</i>
<i>us-ne</i> or <i>un-ne</i>	<i>rakhā.</i>		<i>un-ne</i> or <i>unhoñ-ne</i>	<i>rakhā.</i>

Present Perfect.

‘I have placed,’ *lit.* ‘By me (it) has been placed,’ etc.

Singular.

Plural.

<i>maiñ-ne</i>	<i>rakhā hai.</i>		<i>ham-ne</i>	<i>rakhā hai.</i>
<i>tū-ne</i>	<i>rakhā hai.</i>		<i>tum-ne</i>	<i>rakhā hai.</i>
<i>us-ne</i> or <i>un-ne</i>	<i>rakhā hai.</i>		<i>un-ne</i> or <i>unhoñ-ne</i>	<i>rakhā hai.</i>

Past Perfect.

‘I had placed,’ *lit.* ‘By me (it) had been placed,’ etc.

Singular.

Plural.

<i>maiñ-ne</i>	<i>rakhā thā.</i>		<i>ham-ne</i>	<i>rakhā thā.</i>
<i>tū-ne</i>	<i>rakhā thā.</i>		<i>tum-ne</i>	<i>rakhā thā.</i>
<i>us-ne</i> or <i>un-ne</i>	<i>rakhā thā.</i>		<i>un-ne</i> or <i>unhoñ-ne</i>	<i>rakhā thā.</i>

Future Perfect.

‘I shall have placed,’ etc., *lit.* ‘By me (it) shall have been placed,’ etc.

Singular.

Plural.

<i>maiñ-ne</i>	<i>rakhā hogā.</i>		<i>ham-ne</i>	<i>rakhā hogā.</i>
<i>tū-ne</i>	<i>rakhā hogā.</i>		<i>tum-ne</i>	<i>rakhā hogā.</i>
<i>us-ne</i> or <i>un-ne</i>	<i>rakhā hogā.</i>		<i>un-ne</i> or <i>unhoñ-ne</i>	<i>rakhā hogā.</i>

In the conjugation of the above four tenses the Verb has been placed in the 3rd person masculine singular only ; but, (to anticipate the important rule of Syntax bearing on the subject) it is necessary to explain that, in tenses formed from the Past Participle, the Nominative assumes the case of the Agent and the termination of the Verb depends upon two things, viz: (i) whether the Object is in the ordinary form of the Accusative, i.e., like the Nominative, or (ii) whether the Object is in the form of the Dative, i.e., with the Postposition *ko*.

In the first case the Verb is inflected to agree with the Object in gender and number, i.e., *Main ne kitab mez par rakhī*. 'I placed a book on the table.' *Us ne do chitthiyān likhī haiñ*. 'He has written two letters.'

In the second case, i.e., when the Object has *kō* after it, the Verb is placed invariably in the 3rd person masculine singular, e.g., *Main ne ek admī ko dekhā*. 'I saw a man.' *Usne larḳiyōñ ko dekhā hai*. 'He has seen the girls.' *Tum ne larḳoñ ko mārā thā*. 'You had struck the boys.'

Rem.—For full explanation of this rule see Exercises on Syntax, Part II., Exercise 9, page 86.

92.

Passive Voice.

The Passive is formed by means of the Past Participle of a transitive Verb, and the Verb *jānā*, 'to go,' the latter being used as an auxiliary. The Participle must agree in gender and number with the Nominative, e.g., *larḳā dekhā jātā hai*, 'the boy is being seen'; *larḳī dekhī jātī hai*, 'the girl is being seen'; *larḳe dekhe jāwēnge*, 'the boys will be seen'; *larḳiyāñ dekhī jāwēngīñ*, 'the girls will be seen.' In the following paradigm the masculine forms alone are given:—

mārā jānā, 'to be beaten.'

Inf. or Verbal Noun *mārā jānā*, 'to be beaten,' 'being beaten.'

Present Participle *mārā jātā*, 'being beaten.'

Past Participle *mārā gayā*, 'been beaten.'

1. TENSES FORMED FROM THE ROOT.

Aorist.

'I may, shall, or should be beaten,' etc.

Singular.

Plural.

maiñ mārā jā'ūñ.

ham māre jāweñ or jā'eñ.

tū mārā jāwe or jā'e.

tum māre jā'o.

wōh mārā jāwe or jā'e.

wōh māre jāweñ or jā'eñ.

Future.

'I shall or will be beaten,' etc.

Singular.

Plural.

maiñ mārā jā'ūngā.

ham māre jāweñge or jā'eñge.

tū mārā jāwegā or jā'egā.

tum māre jā'oge.

wōh mārā jāwegā or jā'egā.

wōh māre jāweñge or jā'eñge.

Imperative.

Singular.

Plural.

tū mārā jā, 'be thou beaten.' | *tum māre jā'o*, 'be you beaten.'

2. TENSES FORMED FROM PRESENT PARTICIPLE.

Past Conditional or Optative.

'Had I been beaten,' 'Were I beaten,' etc.

Singular.

Plural.

maiñ mārā jātā.

ham māre jāte.

tū mārā jātā.

tum māre jāte.

wōh mārā jātā.

wōh māre jāte.

Present Imperfect.

‘I am being beaten,’ etc.

<i>Singular.</i>	<i>Plural.</i>
<i>main mārā jātā hūn.</i>	<i>ham māre jāte haiṇ.</i>
<i>tū mārā jātā hai.</i>	<i>tum māre jāte ho.</i>
<i>wōh mārā jātā hai.</i>	<i>wōh māre jāte haiṇ.</i>

Past Continuous or Imperfect.

‘I was being beaten,’ etc.

<i>Singular.</i>	<i>Plural.</i>
<i>main mārā jātā thā.</i>	<i>ham māre jāte haiṇ.</i>
<i>tū mārā jātā thā.</i>	<i>tum māre jāte ho.</i>
<i>wōh mārā jātā thā.</i>	<i>wōh māre jāte haiṇ.</i>

3. TENSES FORMED FROM THE PAST PARTICIPLE.

Past Absolute.

‘I was struck,’ etc.

<i>Singular.</i>	<i>Plural.</i>
<i>main mārā gayā.</i>	<i>ham māre ga'e.</i>
<i>tū mārā gayā.</i>	<i>tum māre ga'e.</i>
<i>wōh mārā gayā.</i>	<i>wōh māre ga'e.</i>

Present Perfect.

‘I have been struck,’ etc.

<i>Singular.</i>	<i>Plural.</i>
<i>main mārā gayā hūn.</i>	<i>ham māre ga'e haiṇ.</i>
<i>tū mārā gayā hai.</i>	<i>tum māre ga'e ho.</i>
<i>wōh mārā gayā hai.</i>	<i>wōh māre ga'e haiṇ.</i>

Past Perfect.

‘I had been struck,’ etc.

Singular.

maiñ mārā gayā thā.
tū mārā gayā thā.
wōh mārā gayā thā.

Plural.

ham māre gaye the.
tum māre gaye the.
wōh māre gaye the.

Future Perfect.

‘I shall have been struck,’ etc.

Singular.

maiñ mārā gayā hūñgā or hoñ.
tū mārā gayā hogā or ho.
wōh mārā gayā hogā or ho.

Plural.

ham māre gā'e hoñge or hoñ.
tum māre ga'e hoge or ho.
wōh māre ga'e hoñge or hoñ.

93.

Derivative Verbs.*Causals and Double Causals.*

A Primitive Verb, whether transitive or intransitive, may generally be rendered causal by adding *ā* to the Root, e.g., *chalnā*, ‘to go’; *chalānā*, ‘to cause to go’; *paṛhnā*, ‘to read’; *paṛhānā*, ‘to cause to read,’ ‘to teach.’ The Double Causal of such Verbs is formed by the insertion of *w*, before the added *ā*, e.g., *chalānā*, ‘to cause to go’; *chalwānā*, ‘to cause (some one) to make (some one) go.’

Remarks.—(i) Should the original Root be dissyllabic, with short *a* in the final syllable, this short *a* is generally dropped in the Causal, but retained in the Double Causal, e.g., *samajhnā*, ‘to understand,’ Causal *samjhnā*. Double Causal *samajhwānā*. (ii) If the Root be a monosyllable with a long vowel, this vowel is shortened in the Causal, and Double Causal, e.g., *bolnā*, ‘to speak,’ *bulānā*; *bulwānā*; *jāgnā*, ‘to wake,’ *jagānā*; *jagwānā*.

When the Root of a Primitive Verb ends in a long vowel, the Causal is generally formed by the addition of *lā*, and the Double Causal by the addition of *lwā*, and the long vowel of the Root is

contracted into the corresponding short vowel, e.g., *sīnā*, 'to sew,' *silānā*, *silwānā*; *denā*, 'to give,' *dilānā*, *dilwānā*; *sōnā*, 'to sleep,' *sulānā*, *sulwānā*. But, *khānā*, 'to eat,' becomes *khilānā*, *khilwānā*. Some primitive Roots ending in consonants (especially *h*, *hh*, and *ṭh*) may take *lā*, or *ā*, in the Causal, e.g., *kahnā*, 'to say'; Causal *kahlānā*; or *kahānā*; *sikhnā*, 'to learn,' Causal *sikhlānā*, or *sikhānā*; *baiṭhnā*, 'to sit,' Causal *biṭhlānā*, or *biṭhānā*.

94. *Formation of Transitive from Intransitive Verbs.*

Intransitive verbs, having a short vowel in the last syllable of the root, are frequently made transitive by lengthening the short vowel, e.g., *kaṭnā*, 'to be cut'; *kāṭnā*, 'to cut'; *nikalnā*, 'to come out'; *nikālānā*, 'to take out'; *khulnā*, 'to become open'; *kholnā*, 'to open.'

But the Double Causals of such Verbs are formed regularly, e.g., *kaṭwānā*, 'to cause to be cut'; *khulwānā*, 'to cause to be opened'; *nikalwānā*, 'to cause to be taken out.'

95. *Some Irregular Formations.*

bechnā, 'to sell'; *biknā*, 'to be sold.' *phārṇā*, 'to tear'; *phaṭnā*, 'to be torn.' *phorṇā*, 'to split,' 'to burst open'; *phūṭnā*, 'to crack or split (intrans.).' *torṇā*, 'to break'; *tūṭnā*, 'to be broken'; *chhoṇnā*, 'to let go,' 'to discharge,' 'to fire (as a gun)'; *chhuṭnā*, 'to get loose,' 'to be discharged,' 'to go off (as a gun).' *rakhnā*, 'to keep,' 'to place,' 'to put'; *rahnā*, 'to stay,' 'to remain.'

COMPOUND VERBS.

96. *From The Root.*

With the object of giving a more energetic signification to certain Verbs, the Root of the Verb expressing the original idea is prefixed to another Verb. The second or added Verb (which loses its ordinary meaning) is conjugated regularly, and the

first part of the compound remains unchanged, e.g., *mār-ḍālnā*, 'to kill outright,' from *mārnā*, 'to strike,' and *ḍālnā*, 'to throw down'; *maiñ mār-dāltā hūñ*, 'I am killing outright'; *wōh mār-ḍālegī*, 'she will kill outright.' Other examples are *rakh denā*, 'to put down'; *khā-jānā*, 'to eat up'; *gir paṛna*, 'to fall down'; *bol-uṭhnā*, 'to speak or call out.'

Potentials.

These are formed by adding the Verb *saknā*, 'to be able,' to the Root of another Verb, e.g., *likh-saknā*, 'to be able to write'; *wōh likh-saktā hai*, 'he is able to write'; *mere betē likh-sakeñge*, 'my sons will be able to write'; *jā-saknā*, 'to be able to go'; *wōh jā-sakī*, 'she could go.'

Rem.—The Verb *saknā* is intransitive and occurs only in compounds.

Completives

formed by adding the Verb, *chuknā*, 'to be finished,' 'to have done,' to the Root of a Verb, e.g., *khā-chuknā*, 'to have done eating'; *jab maiñ khā-chukūñgā*, 'when I shall have done eating'; *kar-chuknā*, 'to have finished doing'; *wōh kar-chuke*, 'they have already done.'

Rem.—*chuknā* is intransitive and occurs only in compounds.

97. From the Present Participle.

Continuatives

formed by prefixing to the Verb *jānā*, or *rahnā*, a Present Participle (in the *inflected masculine form*), e.g., *laṛte jānā*, 'to be continually fighting,' 'to go on fighting'; *rote rahnā*, 'to go on crying'; *paṛhte jānā* or *rahnā*, 'to continue or go on reading.'

98. From the Past Participle.

Frequentatives

formed (i) by adding the Verb *karnā* to a Past Participle (*masculine form, uninflected*), e.g., *jāyū karnā*, 'to make a practice of

going,' 'to go frequently'; *wõh jãyā kartā hai*, 'he makes a practice of going'; *parhā karnā*, 'to make a practice of reading'; *maiñ parhā-kartā thā*, 'I used to make a practice of reading.'

Desideratives

formed by adding the Verb *chāhnā*, 'to wish,' 'to desire' to a Past Participle (masculine form, *uninflected*), e.g., *jãyā-chāhnā*, 'to wish to go'; *likhā-chāhnā*, 'to wish to write'; *marā chāhnā*, 'to wish to die'; *wõh marā chāhtī hai*, 'she wishes to die.'

Remarks.—In these compounds, *jãyā* and *marā* (the regular Past Participles of *jānā* and *marnā*) are employed instead of *mū'ā* and *gayā*. These Desiderative Compounds are often used to express an act that is imminent or about to take place, e.g., *wõh soyā chāhtā hai*, 'he is about to sleep'; *wõh āyā chahte haiñ*, 'they are about to come.'

99. From the Inflected Infinitive.

Inceptives

formed by an Inflected Infinitive, preceding the Verb *lagnā* 'to come in contact with,' 'to begin,' e.g., *daurne lagā*, 'he began to run'; *ronē lagī*, 'she began to weep'; *āne lagte haiñ*, 'they begin, or take to, coming.'

Rem.—The verb *lagnā* seldom signifies 'to begin,' except in this compound.

Permissives

formed by an Inflected Infinitive, preceding the Verb *denā*, 'to give or grant,' 'to allow or permit,' e.g., *maiñ usko jāne dūngā*, 'I will allow him to go'; *us ne hamko bolne diyā*, 'he allowed us to speak.'

Acquisitives

formed by an Inflected Infinitive, preceding the Verb *pānā*, 'to get or obtain,' 'to obtain permission,' 'to be allowed,' e.g., *wõh jāne pātā hai*, 'he is allowed to go'; *unhoñ ne āne pāyā*, 'they got permission to come.'

Desideratives

formed by an Inflected Infinitive, preceding *chāhnā*, 'to wish or desire' or *māṅnā*, 'to want or desire,' e.g., *wōh paṛhne chāhtā hai*, 'he wishes to read'; *wōh āne māṅte haiṅ*, 'they want to come.'

There are other varieties of Compound Verbs not in such common use as the foregoing, a knowledge of which can be acquired by reading.

100.

Adverbs.

Lists of adverbs, most commonly used, will now be given, commencing with a table compiled by Dr. Gilchrist and known as "Dr. Gilchrist's Philological Harp."

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, *yēh*, *vōh*, *kaun*, *jaun*, and *taun*.

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
<i>yēh</i> , 'this.'	<i>vōh</i> , 'that.'	<i>kaun</i> , 'who ?'	<i>jaun</i> , 'who, which.'	<i>taun</i> , 'that same.'
1 <i>ab</i> , 'now.'	<i>us-waqt</i> , 'then.'	<i>kab</i> , 'when ?'	<i>jab</i> , 'when.'	<i>tab</i> , 'then.'
2 <i>yahān</i> , 'here.'	<i>wahān</i> , 'there.'	<i>kahān</i> , 'where ?'	<i>jahān</i> , 'where.'	<i>tahān</i> , 'there.'
3 <i>idhar</i> , 'hither.'	<i>udhar</i> , 'thither.'	<i>kidhar</i> , 'whither ?'	<i>jidhar</i> , 'whither.'	<i>tidhar</i> , 'thither.'
4 <i>yūn</i> , 'thus.'	<i>wūn</i> , 'thus,' 'so.'	<i>kyūn</i> , 'how ?'	<i>jyūn</i> , 'as.'	<i>tyūn</i> , 'so.'
5 <i>aisā</i> , 'like this.'	<i>vaisā</i> , 'like that.'	<i>kaisā</i> , 'like what ?'	<i>jaisā</i> , 'like which.'	<i>taisā</i> , 'like that.'
6 { <i>ittā</i> , 'this <i>etā</i> , 'much.'	<i>uttā</i> , 'that much.'	{ <i>kittā</i> , 'how much ?' <i>ketā</i> ,	{ <i>jittā</i> , 'as much.' <i>jetā</i> ,	{ <i>tittā</i> , 'this <i>tetā</i> , 'much.'
7 { <i>itnā</i> , 'this <i>etnā</i> , 'many.'	{ <i>utnā</i> , 'that many.' <i>ūtnā</i> ,	{ <i>kitnā</i> , 'how many ?' <i>ketnā</i> ,	{ <i>jitnā</i> , 'as many.' <i>jetnā</i> ,	{ <i>titnā</i> , 'this <i>tetnā</i> , 'many.'

102.

*Adverbs of Time.**āj*, 'to-day.'*kal*, 'yesterday,' or 'to-morrow.'*parson*, 'the day before yesterday' or 'the day after to-morrow.'*tarson*, 'three days ago' or 'three days hence.'*narson*, 'four days ago' or 'four days hence.'*jhaṭ*, 'instantly.'*sawere*, 'early.'*āge*, 'before.'*pīchhe* } 'after.'*ba'd* }*akṣar*, 'generally.'*hamesha*, 'always.'*abhī*, 'just now.'*kabhī*, 'ever.'*wūñhīñ*, 'at that very instant.'

103.

*Adverbs of Place, Direction.**āge*, 'before,' 'in front.'*pīchhe*, 'behind.'*pār*, 'on the opposite side,'
'across.'*sāmhne*, 'in front.'*ūpar*, 'above.'*niche*, 'below.'*dūr*, 'far,' 'far off.'*bhītar*, 'within.'*andar*, 'inside.'*bāhar*, 'outside.'*pās*, 'near.'*nazdīk*, 'near.'*dāhine*, 'to the right.'*bā'eñ*, 'to the left.'104. *Adverbs of Assent, Negation, Manner, Number, etc.**hāñ*, 'yes.'*nahīñ*, 'no,' 'not.'*na*, 'not.'*mat*, 'do not' (used with the
Imperative only).*to*, 'indeed' (emphatic).*bhī*, 'also,' 'too,' 'even.'*turt*, 'quickly,' 'swiftly.'*jald*, 'quickly.'*āhista*, 'slowly.'*bahut*, 'much,' 'very.'*yaqīn*, 'assuredly.'*faqat*, 'only,' 'merely'*chunāñchī*, 'accordingly.'*albatta*, 'certainly.'*bi-l-kull*, 'totally.'*gharaz*, 'in short.'*is liye*, } 'on this account,'
is wāste } therefore.

105.

*Compound Adverbs.**kabhī kabhī*, 'sometimes.'*kabhī na kabhī*, 'some time
or other.'*ghārī ghārī*, 'every moment,'
'constantly.'*din din*, 'daily.'*āj-kal*, 'nowadays.'*jahān-jahān*, 'wherever.'*kahīn na kahīn*, 'somewhere or
other.'*joñ-ton*, 'in any way,' 'some-
how.'

106. Most Adjectives may be used adverbially; and they then take the Nominative Singular masculine form, e.g., *uskā betā achchhā parh̥tā hai*, 'his son reads well.'

107.

Prepositions or Postpositions.

Most of the words, expressing meanings, similar to those expressed by Prepositions in English, may be termed Postpositions (for want of a better name); but they are in reality Nouns in a Formative case, with real Postpositions (such as *meñ*, 'in'; *se*, 'from'), understood. These Postpositions require the governed Noun to be in the *inflected* Masculine Genitive, or in the Feminine Genitive Case, according to the gender of the Noun forming the 'Postposition,' e.g., *us-ke hāth*, i.e., (*hāth se*), 'by him' (*lit.* 'by his hand'), *us-kī jagah* 'in place of,' 'in the room of.'

Nearly all the genuine *Prepositions*, used in Hindūstānī are Persian or Arabic, such as *az* 'from,' 'by'; *ba* 'with,' 'by,' 'in'; *fī* 'in,' 'among'; *ma*, 'with.'

108. The following are some of the Masculine 'Prepositions' or 'Postpositions' (originally Masculine Nouns) requiring the governed Noun to have the Genitive with *ke*.

āge 'before,' 'in front.'*andar* 'inside of,' 'within.'*ūpar* 'on,' 'upon.'*bāhar* 'outside.'*barābar* 'equal to.'*barā'e* 'on account of.'*ba'd* 'after.'*bīch* 'in the midst of,' 'among.'*dar-mīyān* 'in the midst of,'

'among.'

<i>sāth</i> 'with,' 'along with.'	<i>nazdīk</i> 'near.'
<i>sāmhne</i> 'in front of.'	<i>nīche</i> 'under,' 'underneath,' 'below.'
<i>sabab</i> 'on account of.'	<i>wāste</i> 'on account of,' 'for the sake of.'
<i>siwā</i> , or <i>siwā'e</i> 'besides.'	<i>hāth</i> 'by the hand of,' 'by.'
<i>gird</i> 'around,' 'near.'	<i>hān</i> 'at or to a place or house.'
<i>māre</i> 'on account,' 'through.'	
<i>muwāfiq</i> 'according,' 'agree- able to.'	

109. The following are examples of Prepositions or 'Postpositions' (originally Feminine Nouns) which require the words they govern to be in the Feminine Genitive.

<i>bābāt</i> 'concerning,' 'on ac- count of.'	<i>simt</i> 'in the direction of,' 'to- wards.'
<i>ba-daulat</i> 'by means of.'	<i>taraf</i> 'in the direction of,' 'to- wards.'
<i>jāmb</i> 'in the direction of,' 'towards.'	<i>tarāḥ</i> 'in the manner of.'
<i>jagah</i> 'in place of.'	<i>ma'rifat</i> 'by means of.'
<i>ba-jihat</i> 'on account of.'	<i>nisbat</i> 'in reference to,' 'in re- spect of.'
<i>khāṭir</i> 'for the sake of.'	

Rem.—Some of the Feminine Prepositions or 'Postpositions,' when they precede the word they govern, require such word to have the Genitive in *ke*, instead of *kī*, e.g., *taraf shahar ke*, 'in the direction of the city,' *mānind mard ke*, 'like a man.'

110. Conjunctions.

The following are in common use :—

<i>aur</i> , 'and.'	<i>bhī</i> , 'also,' 'even.'
<i>lekin</i> , <i>par</i> , 'but.'	<i>balki</i> , 'moreover.'
<i>magar</i> , 'unless,' 'except.'	<i>chūnki</i> , 'whereas,' 'inasmuch as.'
<i>agar</i> , <i>jo</i> , 'if.'	<i>kyūnki</i> , 'because.'
<i>to</i> , 'then,' 'in that case.'	<i>ki</i> , 'that,' 'or.'
<i>goyā</i> , 'as if.'	<i>tā ki</i> , 'so that,' 'in order that.'
<i>agarchi</i> , 'although.'	

wa or *o*, 'and.'

yā, 'or.'

pas, 'then,' 'hence.'

phir, 'then,' 'therefore.'

warna, 'if not.'

nahīn to, 'otherwise,' 'if not.'

khwāh, 'either,' 'or.'

hanoz, 'yet,' 'still.' [be.]

mabādā, 'lest,' 'may it not

111.

Interjections.

ai are, 'O!' 'oh!'

lo, 'there!'

hān, 'yes!'

achchhā, 'very well!'

shābāsh, wāh-wāh, 'bravo!'

hā'e, afsos, } 'alas!'

haif,

kāsh ki, 'would that!'

bas, 'enough!'



PART II.

EXERCISES ON THE PRINCIPAL RULES OF SYNTAX.

N.B.—The student is advised to study carefully the notes on Syntax accompanying each exercise, comparing them, when necessary, with the Grammar, Part I. He should then commit to memory the list of words that follows, thus gradually acquiring a useful vocabulary.

The first five Hindūstānī exercises, for translation into English, have been transliterated into the Roman character, and are intended to serve also as reading lessons. In the Urdū character the primitive vowel *fathā* ' (short *a*) is generally omitted between consonants.

Order of Words in a Sentence.

General Rule.—The Subject comes first, then follow the subordinate members of the sentence, and the Verb, preceded by its Adverb (if any), stands last, *e.g.*, باپ گھر میں ہے
bāp ghar meṅ hai, 'the father is in the house.' لڑکی خوب گاتی
larkī khūb gātī hai, 'the girl sings well.'

EXERCISE I.

Concord of Adjectives and Nouns.

Notes.—1. A declinable Adjective agrees with the Noun it qualifies in Gender, Number and Case, and generally precedes it. (See Part I., p. 25.)

2. If one Adjective qualifies two or more Nouns of different genders, it is put in the Masculine; but if the Nouns denote things or ideas the Adjective generally agrees with the one nearest to it.

3. For use of *kā*, *ke*, *kī* (Postpositions of the Genitive) see Part I., p. 21.

Words.

آدمي	<i>ādmī</i>	} man.
مرد	<i>mard</i>	
عورت	<i>‘aurat</i> , woman.	
بیٹا	<i>beṭā</i> , son.	
بیتی	<i>beṭī</i> , daughter.	
لڑکا	<i>ṭarkā</i> , boy.	
لڑکی	<i>ṭarkī</i> , girl.	
شوہر	<i>shauhar</i> , husband.	
جورو	<i>jorū</i> , wife.	
باپ	<i>bāp</i> , father.	
ماں	<i>mān</i> , mother.	
بچا	<i>bachchā</i> , child.	
بھائی	<i>bhā’ī</i> , brother.	
بھن	<i>bahin</i> , sister.	
نوکر	<i>naukar</i> , servant.	
سیپاہی	<i>sipāhī</i> , soldier.	
شہر	<i>shahr</i> , city.	
گھر	<i>ghar</i> , house.	
دیوار	<i>dīwār</i> (f.), wall.	

کھڑکی	<i>khirkī</i> (f.), window.
میز	<i>mez</i> (f.), table.
کتاب	<i>kitāb</i> (f.), book.
جنگل	<i>jangal</i> , forest.
نہی	<i>naddī</i> (f.), river.
جانور	<i>jānwar</i> , animal.
گھوڑا	<i>ghorā</i> , horse.
گھوڑی	<i>ghorī</i> , mare.
کُتا	<i>kuttā</i> , dog.
بغیچہ	<i>baghīcha</i> , garden.
پھول	<i>phūl</i> , flower.
درخت	<i>darakhṭ</i> , tree.
پتہ	<i>pattā</i> , leaf.
میوہ	<i>mewa</i> , }
پھل	<i>phal</i> , } fruit.
لگام	<i>lagām</i> , bridle.
انعام	<i>in’ām</i> , reward, present.
تلوار	<i>talwār</i> (f.), sword.

بہادُری *bahādurī* (f.), bravery.

دانہ *dāna*, corn, grain.

اچھا *achchhā*, good.

خوب *khūb*, good, fine.

خراب *khārāb*, bad.

برا *burā*, bad.

دولتمند *daulatmand*, rich.

غریب *gharīb*, poor.

بورہا *būrhā*, old, aged.

جوان *jawān*, young.

بڑا *barā*, large.

چھوٹا *chhotā*, small.

اُونچا *ūnchā*, high.

مضبوط *mazbūt*, strong.

خالی *khālī*, empty.

بیمار *bīmār*, ill.

لنگرا *langrā*, lame.

گونا *gūngā*, dumb.

ہوشیار *hoshyār*, intelligent.

دانا *dānā*, wise.

تیز *tez*, sharp.

اندھیرا *andherā*, dark.

سفید *safed*, white.

کالا *kālā*, black.

ہرا *harā*, green.

بہادر *bahādur*, brave.

مشہور *mashhūr*, celebrated.

بہت *bahut*; very, much; نہایت *nihāyat*, extremely; جلدی *jaldī*, quickly; اور *aur*, and; لیکن *lekin*, but; دینا *denā*, to give; ہونا *honā*, to be.

Translate into English.

kālā kuttā,

achchhī betī,

khālī ghar,

کالا کتا

اچھی بیٹی
خالی گھر

bāp ke chhōṭe bēṭe achchhe larke باپ کے چھوٹے بیٹے اچھے
 haiṅ, لڑکے ہیں
 mān kī do bēṭiyān barī larḳiyān ماں کی دو بیٹیاں بری لڑکیاں
 haiṅ, ہیں

tumhāre maṅ bāp būrhe haiṅ, تمہارے ماں باپ بوڑھے ہیں
 kāle ghoṛōn kā mālīk bahut dau- کالے گھوڑوں کا مالک بہت
 latmand hai, lekin uskā bhā'ī دولتمند ہے لیکن اُسکا
 nihāyat gharīb hai, بھائی نہایت غریب ہے
shahr ke chhōṭe gharōn kī dīwareṅ شہر کے چھوٹے گھروں کی
 uñchī nahīn haiṅ. دیواریں اونچی نہیں ہیں

uske bha'ī kī jorū kī bahīn kā bēṭā اُسکے بھائی کی جوڑو کی بہن
 hoshyār hāi, کا بیٹا ہوشیار ہے
 wōh kitāb aur yēh qalam achchhe وہ کتاب اور یہ قلم اچھے ہیں
 haiṅ, ہیں
 bāre jaṅgal ke uñche darakhtoṅ برے جنگل کے اونچے
 ke patte chhōṭe haiṅ. درختوں کے پتے چھوٹے
ہیں

yēh ādmī merī bahīn kā shauhar یہ آدمی میری بہن کا شوہر
 hai aur wōh 'aurat tumhāre ہے اور وہ عورت تمہارے
 bēṭe kī jorū hai. بیٹے کی جوڑو ہے

Translate into Hindūstānī.

A good boy. A good man. A black mare. A dark night. Two big boys and three little girls are in the house. The sword of the brave soldier was very sharp. The bridle of the black horse is strong. On the high tree was much fruit. Four black books were on the large table. The lame men are poor. The big brother of the small boys is intelligent. The mother of the little girls was ill. Give presents to the good servants. Give corn quickly to the white mares. In the great forests are many trees. The two sons of the father are dumb. The small windows of the large house. The green leaves of the trees. In the small garden are many flowers. The bravery of our soldiers is celebrated.

EXERCISE 2.

The Degrees of Comparison.

Notes.—1. To form the Comparative Degree the object with which the comparison is made is put in the Ablative form, and the Adjective remains unchanged, e.g., آدمی لڑکے سے بڑا ہے *ādmī larke se barā hai*, 'the man is bigger than the boy.'

2. To express the Superlative Degree the word سب *sab*, 'all,' is employed, either alone, or before the objects with which comparison is made, e.g., وہ درخت سب سے اونچا ہے *wōh darakh̄t sab se ūnchā hai*, 'that tree is higher than (is the highest of) all.' وہ سب سے چھوٹا ہے *wōh sab se chhōṭā hai*, 'he is smaller than (is the smallest of) all.' See Part I., p. 27.

Words.

اُستاد	<i>ustād</i> ,	teacher.
شاگرد	<i>shāgird</i> ,	scholar.
قلم	<i>qalam</i> ,	pen.

بندوق	<i>bandūq</i> (f.),	gun.
ہاتھی	<i>hāthī</i> ,	elephant.
باگھ	<i>bāgh</i> ,	tiger.

گائے	<i>gā'e,</i>	cow.
گدھا	<i>gadhā,</i>	donkey.
بلی	<i>billī (f.),</i>	cat.

لومڑی	<i>lomrī (f.),</i>	fox.
اونٹ	<i>ūnt,</i>	camel.
ھرن	<i>hiran,</i>	deer.

خوبصورت	<i>khūb-ṣūrat,</i>	handsome.
بدصورت	<i>bad-ṣūrat,</i>	ugly.
تیز رو	<i>tez-rau,</i>	swift.
کمزور	<i>kam-zor,</i>	weak.
بھاری	<i>bhārī,</i>	heavy.

موتا	<i>moṭā,</i>	fat.
پتلا	<i>patlā,</i>	thin.
سست	<i>sust,</i>	lazy.
وفادار	<i>wafā-dār,</i>	faithful.

Translate into English.

<i>bāgh hāthī se chhoṭā hai aur lomrī</i>	باگھ ہاتھی سے چھوٹا ہی
<i>se barā hai.</i>	اور لومڑی سے بڑا ہی
<i>gā'e gadhe se moṭī hai,</i>	گائے گدھے سے موتی ہی
<i>wōh lar̥kā is lar̥ke se patlā hai.</i>	وہ لڑکا اس لڑکے سے
	پتلا ہی
<i>hiran ghore se tez-rau hai.</i>	ھرن گھوڑے سے تیز رو ہی
<i>lomrī kutte se kam-zor hai.</i>	لومڑی کتے سے کمزور ہی
<i>kuttā sab jānwaron se wafādār hai.</i>	کتا سب جانوروں سے وفادار ہی

uskā qalam sab se chhoṭā hai aur اُسکا قلم سب سے چھوٹا ہے
merī kitāb sab se baṛī hai. اور میری کتاب سب سے
 بڑی ہے
wōh 'aurat sab 'auratōn se khūb- وہ عورت سب عورتوں سے
ṣūrat hai. خوبصورت ہے
yēh shāgird sab se sust hai, یہ شاگرد سب سے سست ہے
ūnṭ ghore se ūnchā aur bad-ṣūrat اُونٹ گھوڑے سے اُونچا
hai. اور بدصورت ہے

Translate into Hindūstānī.

The horse is swifter than the dog. The elephant is stronger than the tiger. The elephant is the largest of all animals. The dog is more faithful than the cat. This soldier is braver than that one. My son is wiser than your son. This scholar is the most intelligent of all. My gun is heavier than his sword. This teacher is more intelligent than that one. That boy is the smallest of all. Your pen is better than mine. The horses and the dogs are smaller than the elephants. This girl is smaller than that one.

EXERCISE 3.

Pronouns.

Note.—For Declension of Pronouns, see Part I., pp. 33, 34.

Translate into English.

main is larke kā bāp hūn, میں اس لڑکے کا باپ ہوں
wōh larḳī merī bahīn kī beṭī hai. وہ لڑکی میری بہن کی بیٹی ہے

yēh 'aurat us-ke bha'i kī jorū ^{یہ عورت اُسکے بھائی کی}
hai. ^{جورو ہی}

is ghorē kā mālik tumhāre ghar ^{اس گھورے کا مالک تمہارے}
men hai. ^{گھر میں ہی}

us admī ke beṭe kī jorū kā bha'i ^{اُس آدمی کے بیٹے کی جورو}
bahut khūb-sūrat hai. ^{کا بھائی بہت خوبصورت ہی}

wōh tumhāre beṭe kā qalam hai. ^{وہ تمہارے بیٹے کا قلم ہی}
un-kī kitāben hamāre ustad ke bāp ^{اُنکی کتابیں ہمارے استاد}
ke ghar men thīn. ^{کے باپ کے گھر میں تھیں}

in larakiyon ke bha'i ke qalam us ^{ان لڑکیوں کے بھائی کے قلم}
barī mez par the. ^{اُس بڑی میز پر تھے}

hamāre nokron ke bha'i tum- ^{ہمارے نوکروں کے بھائی}
hāre chhoṭe baghiche men the. ^{تمہارے چھوٹے باغیچے}
میں تھے

wōh 'auraten is sipāhī ke bāp kī ^{وہ عورتیں اس سپاہی کے}
bahinen haiñ. ^{باپ کی بہنیں ہیں}

Translate into Hindūstānī.

This man is my father. That boy is your brother. That girl is his sister. I am the son of that man. These are their

horses. These are their books. His brother's sons are not in the house. My sister's daughters are good girls. The book of your father's brother. My brother is the father of that boy. This girl is my sister's daughter. In our garden are many trees. On our trees there is no fruit.

EXERCISE 4.

Interrogative Pronouns, and Asking Questions.

Note—1. Interrogative Pronouns, see Part I., p. 35.

2. Interrogative Adverbs, see Part I., p. 60.

3. In asking a question, the usual order of words in a sentence is not altered, and the interrogation is indicated by the tone of the voice. When, however, interrogative words, such as کون *kaun* 'who?'; کہاں *kahān* 'where?'; کیا *kyā* 'what?' are used, they are generally placed before the Verb at the end of the sentence, e.g., وہ کون ہی *wōh kaun hai* 'who is he?'; لڑکا کہاں ہی *larḳā kahān hai* 'where is the boy?'; یہ کیا ہی *yēh kyā hai* 'what is this?'

The word کیا *kyā*, corresponding to the English 'what?' 'eh?' placed at the beginning or at the end of a sentence (containing no other interrogative), indicates a question, e.g., وہ گھر میں کیا *kyā, wōh ghar meṅ hai*, or کیا وہ گھر میں ہی *wōh ghar meṅ hai kyā* 'is he in the house?'

Words.

نام	<i>nām,</i>	name.	حاکم	<i>hākīm,</i>	ruler, governor.
بندوق	<i>bandūq</i> (f.),	rifle.	چیز	<i>chīz</i> (f.),	thing.
پلٹن	<i>paltan</i> (f.),	regiment.	قیمت	<i>qīmat</i> (f.),	price.
مہدہ دار	<i>ōhda-dār,</i>	officer.	پیسہ	<i>paisā,</i>	money.

روپيا rūpayā, a rupee.
 پاس pās (adv.) { near; in
 the posses-
 sion of.

آج āj to-day.
 کل kal, to-morrow.

Translate into English.

wōh 'aurat kaun hai ?

وہ عورت کون ہے

yēh larke kaun haiñ ?

یہ لڑکے کون ہیں

wōh kiskā beṭā hai ?

وہ کسکا بیٹا ہے

yēh larkiyāñ kiskī beṭiyāñ haiñ ?

یہ لڑکیاں کسکی بیٹیاں ہیں

wōh ādmī kiske ghar meñ hai ?

وہ آدمی کسکے گھر میں ہے

uske kutte kahāñ haiñ ?

اُسکے کتے کہاں ہیں

tumhāre bhā'ī kī beṭī kā qalam

تمہارے بھائی کی بیٹی کا

kahāñ hai ?

قلم کہاں ہے

yēh kaisā ghar hai ?

یہ کیسا گھر ہے

unkī kitabeñ kaisī haiñ ?

اُنکی کتابیں کیسی ہیں

tumhāre pās kitne ghore aur kitnī

تمہارے پاس کتنے گہورے

ghoriyāñ haiñ ?

اور کتنی گھوریاں ہیں

mere bhā'ī ghar meñ kab hoñge ?

میرے بھائی گھر میں کب

ہوں گے

uskī bahin shahr meñ kab hogi ?

اُسکی بہن شہر میں کب ہوگی

kyā yēh tumhārā ghoṛā hai ?

کیا یہ تمہارا گھوڑا ہے

kyā yēh uskī bahin kī kitāb hai ?

کیا یہ اُسکی بہن کی کتاب ہے

kyā merā qalam mez par hai ?

کیا میرا قلم میز پر ہے

Translate into Hindūstānī.

Who is that man ? What is your name ? Where are my servants ? To what regiment do these soldiers belong ? (*lit.* Of what regiment are these soldiers ?) What sort of a sword is this ? Whose servants are these ? How many officers are there in your regiment ? What is the price of that article (thing) ? How much money have you ? (*lit.* How much money is in your possession ?) Where are the sons of the Governor of that town ? How many books are on the table ? Where is your brother to-day ? Where were you yesterday ? Where will they be to-morrow ? When will you be at home ? (*lit.* in the house). Are those your brothers ? Are these his books ? What like are your horses ?

EXERCISE 5.

The Respectful Pronoun آپ āp, 'Your Honour.'

The Reflexive Pronoun آپ āp, 'self.'

The Possessive Adjective Pronoun اپنا apnā, 'own.'

Notes.— 1. آپ āp, 'Your Honour,' takes the Verb in the third person plural (for respect), see Pt. I., p. 37.

2. آپ āp, 'self,' remains unchanged, except in the Genitive and Locative plural, see Pt. I., p. 37.

3. اپنا apnā, 'own,' is used when the Nominative or the Agent

of a sentence is followed in the same clause by a Possessive Pronoun belonging to itself. See Pt. I., p. 37.

e.g., وہ اپنی چٹھی لکھتا ہے *wōh apnī chitṭhī likhtā hai*,

‘he is writing his (own) letter.’

‘The father said to his (own) son.’

باپ اپنے بیٹے کو بولا

Words.

شراب *sharāb* (f.), wine.

پانی *pānī*, water.

کھانا *khānā*, food, dinner.

مزاج *mizāj*, health.

کپڑا *kaprā*, cloth, clothes.

سچ *sach*, true.

ہر *har*, every.

یا *yā*, or.

روز } *roz*,
دن } *din*, } day.

رات *rāt* (f.), night.

آنا *ānā*, to come.

جانا *jānā*, to go.

کرنا *karnā*, to do, make.

بنانا *banānā*, to make, prepare.

بولنا *bolnā*, to speak.

کہنا *kahnā*, to say.

پڑھنا *parhnā*, to read.

لکھنا *likhnā*, to write.

بیٹھنا *baiṭhnā*, to sit down.

دیکھنا *dekhnā*, to see, look at.

کھانا *khānā*, to eat.

پینا *pīnā*, to drink.

تیز کرنا *tez karnā*, to sharpen.

Translate into English.

āp kā bhā'ī kahān hai ?

آپ کا بھائی کہاں ہے

āp kyā dekhte haiñ ?

آپ کیا دیکھتے ہیں

āp kab shahr meñ jā'enge ?

آپ کب شہر میں جائیں گے

maiñ āp ā'ūngā.

wōh har roz āp jātā hai.

wōh āp bolegī.

ham āp baiṭhenge.

tum āp kahte the.

maiñ apnā khānā khātā hūñ.

tū apnī chitṭhī likhtā hai.

wōh apnī sharāb pītā thā.

tum apnā kām karoge.

wōh har rāt apnī kitāben parhenge.

میں آپ آؤنگا

وہ ہر روز آپ جاتا ہے

وہ آپ بولیگی

ہم آپ بیٹھینگے

تم آپ کہتے تھے

میں اپنا کھانا کھاتا ہوں

تو اپنی چٹھی لکھتا ہے

وہ اپنی شراب پیتا تھا

تم اپنا کام کرو گے

وہ ہر رات اپنی کتابیں پڑھینگے

Translate into Hindūstānī.

How is Your Honour's health ? When will Your Honour go ? Does Your Honour drink wine or water ? What Your Honour says is true. I myself shall go there to-morrow. Her daughter herself makes clothes every day. Will you yourself come here to-morrow ? He himself is sitting in the house. I shall do my own work. The pupil reads his own book. The boy is looking at his own father. Those soldiers will sharpen their own swords to-morrow.

EXERCISE 6.

Use of the Accusative.

Note.— The Accusative occurs only as the Object of a Transitive Verb, and has two forms, that of the Nominative, and that of the Dative (*i.e.*, with the Postposition کو *ko*).

1. The form of the Nominative is generally used for inanimate objects, when there is no desire to specify them particularly, *e.g.*, وَهُ پَانِي پیتا هِي wəh pānī pītā hai, 'he is drinking water' (*i.e.* not any particular water). It is used for animate objects, when the Subject cannot be mistaken for the Object, *e.g.*, باگم بکري کھاتا هِي bāgh bakrī khātā hai, 'a tiger is eating a goat.'

2. The form of the Dative is generally (in the case of rational beings, *invariably*) used when the Subject and the Object denote animate things. It is also used when the Object of the Verb is definite or specific, or in a case where the Object has been previously mentioned, *e.g.*, وَهُ پَانِي کو پیتا هِي wəh pānī ko pītā hai, 'he is drinking the water.'

3. The Pronouns *main*, *ham*, *tū*, *tum*, and *apnā*, always take the Dative form of the Accusative; and *yēh* and *wəh* generally take it.

Words.

ناشتا	nāshṭā	} breakfast.	مکھن	makkhan, butter.
حاضري	hāziri (f.)		چا	chā (f.), tea.
باسن	bāsan, plate.		دودھ	dūdḥ, milk.
چھري	chhurī (f.), knife.		شکر	shakar, sugar.
			صاف	ṣāf, clean.
کانٹا	kāṇṭā, fork.		میلّا	maṛlā, dirty.
چمچا	chamchā, spoon.		تازہ	tāza, fresh.
گوشت	gosht, meat.		گرم	garm, hot.
روٹی	roṭī (f.), bread.		ٹھنڈا	ṭhandā, cold.

تیار *taiyār*, ready.

کچھ *kuchh*, some ; any.

رکھنا *rakhnā*, to place, put.

مارنا *mārnā*, to strike.

لانا *lānā*, to bring.

لینا *lenā*, to take.

لیجانا *lejānā*, to take away.

بلانا *būlānā*, to call.

Translate into English.

روٹی لاؤ - باسن کو لیجاؤ - مجھکو کچھ پانی دو - میرا
 بھائی اچھی شراب کو پیتا ہے - کھانا تیار کرو - تمہارا باپ
 کب ناشتا کھائیگا؟ - چھری کو میز پر رکھو - باپ بیتے کو
 دیکھتا ہے - آدمی گھوڑا مارتا ہے لیکن میں گھوڑے کو
 نہیں ماروںگا - ہم تازہ دودھ پیتے ہیں - میں اُسکو روٹی مکھن
 چا دودھ اور شکر دونگا *

Translate into Hindūstānī.

Give me a knife and fork. Call the servant. Those knives are dirty ; take them away. Bring hot water and fresh milk. When will breakfast be ready ? Put the bread and butter on the table. Is there any sugar in this tea ? He was eating bread and meat, and drinking wine and water. I shall see the man in the city to-day. He was striking a dog, and I was looking at the horses. Where are you putting the knives, forks and spoons ? The servant will clean the dirty plates. He was cooling (making cold) the wine. The father was not looking at his own son. I see a boy in the house.

EXERCISE 7.

Concord of the Verb with the Nominative.

Note.— In all tenses, in which personal terminations occur, the Verb (subject to certain exceptions) agrees with its Nominative in Number, Person, and Gender, *e.g.*, لڑکا بولتا ہے *laṛkā boltā hai*, ‘the boy is speaking’; لڑکی بولتی ہے *laṛkī boltī hai*, ‘the girl is speaking’; بچے کھیلینگے *beṭe khelēnge*, ‘the sons will play’; بیٹیاں کھیلینگیں *beṭiyāñ khelēngīñ*, ‘the daughters will play.’

The following are among the principal exceptions to the above rule:—

- (i) A Singular Nominative has often a Verb in the plural to mark respect, *e.g.*, بادشاہ خوش ہوئے *bādshāh khush hoñge*, ‘the king will be pleased.’

- (ii) When there are Nominatives of different genders, the Verb takes the masculine form for preference, *e.g.*,

لڑکا اور لڑکی گھر میں آئے *laṛkā aur laṛkī ghar meñ ā'e*,
‘the boy and the girl came into the house’;

اُسکے ما باپ مر گئے ہیں *uske mā bāp mar-ga'e haiñ*,
‘his mother and father are dead.’

- (iii) If the Nominatives denote *things* or *ideas*, and are all singular, the Verb may be singular or plural, singular being preferred, *e.g.*, آندھی اور طوفان آیا *āndhī aur ṭufān āyā*, ‘a storm and tempest came.’

If such Nominatives are of different genders, the Verb usually agrees with the one next to it, though it may optionally be put in the masculine form, e.g., **اُن کے پاس کچھ روپے اشرفیاں**

تھیں *unke pās kuchh rūpai ashrafīyān thīn*, 'they had some rupees and ashrafis.'

- (iv) In Transitive verbs, in Tenses derived from the Past Participle, the Nominative assumes the Case of the Agent, and the Verb either agrees with the Object in gender and number, or remains in the form of the 3rd person, singular, masculine, according to the rule explained in Pt. I., p. 52, and in Exercise 9, p. 86.

Words.

لڑائی	<i>larā'i</i> (f.), battle.
لشکر	<i>lashkar</i> (m.)
فوج	<i>fauj</i> (f.)
	} army, troops.
دشمن	<i>dushman</i> , enemy.
بادشاہ	<i>bāds̄hāh</i> , king.
وزیر	<i>wazīr</i> , minister.
قاضی	<i>qāzī</i> , judge.
سوداگر	<i>saudāgar</i> , merchant.
سناں	<i>sunār</i> , goldsmith.
دھوبی	<i>dhobī</i> , washerman.
دھوبن	<i>dhobin</i> , washerman's wife, washerwoman.
درزی	<i>darzī</i> , tailor.

شکاری	<i>shikārī</i> , hunter.
شکار	<i>shikār</i> , hunting; sport.
سوار	<i>sawār</i> , rider, horseman.
سائس	<i>sā'is</i> , groom.
سرکار	<i>sarkār</i> (f.), the Government.
مکتب	<i>maktab</i> , school.
دکان	<i>dūkān</i> (f.), shop.
مال	<i>māl</i> , merchandise, property.
زین	<i>zīn</i> , saddle.
استبل	<i>istābal</i> , stable.
کھیت	<i>khet</i> , field.

زمین *zamīn* (f.), ground,
land.

نَدّی *naddī* (f.), river.

کِنارہ *kināra*, bank, margin.

لڑنا *larṇā*, to fight.

دَرنا *ḍarnā* (se), to fear,
be afraid.

دھونا *dhonā*, to wash.

کھیلنا *khelnā*, to play.

بیچنا *bechnā*, to sell.

چرنا *charṇā*, to graze.

گِرنا *girnā*, to fall.

پہنچنا *pahuṇchnā*, to arrive.

رہنا *rahnā*, to stay, remain.
to dwell, reside.

پہرانا *phir ānā*, to return.

پاس آنا *pās ānā*, to come near
(to-ke), to approach.

باندھنا *bāndhnā*, to tie, fasten.

پکڑنا *pakaṛnā*, to seize,
catch.

ہنسنّا *haṁsnā*, to laugh.

رونا *rōnā*, to weep.

پکارنا *pukārnā*, to shout.

چِلّانا *chillānā*, to scream.

اگے بڑھنا *āge barhnā*, to ad-
vance.

پِچھے ہٹنا *pīchhe haṭnā*, to
retire.

دونوں *donon*, both.

ہمیشہ *hamesha*, always.

خوب *khūb* (adv.), well.

باہر *bāhir*, out.

سچ *sach*, true ; truly ;
truth.

جھوٹا *jhūṭh*, lie ; falsely.

Translate into English.

سِپاہی لڑائی میں لڑتا ہے اور دشمن سے نہیں دُرتا ہے *
دھوینِ ندی کے کنارے پر کپڑا دھوئی ہے * اچھے
لڑکے مکتب میں جاتے ہیں لیکن سُست لڑکیاں بغیچے
میں کھیلتی ہیں * سوداگر بہت مال بیچتا تھا * اُسکے

بھائی کی جوڑو باہر جاتی تھی * ایک روز ایک بادشاہ اور
 اُسکا وزیر شکار کو جاتے تھے * کالی گھوڑیاں برے کھیت
 میں چرتی تھیں * وہ سوار اپنے گھوڑے پر سے زمین
 پر گرا * درزی کی بہن ایک سنار کی دکان میں گئی *
 دو سوار آج شہر میں پہنچے * وہ عورتیں چار روز
 گھر میں رہیں * شکاری جنگل سے پھر آیا ہی *
 تمہارا بھائی کہاں گیا ہی ؟ اُسکی بیٹی نہیں
 آئی ہی * اُس پلٹن کے سپاہی خوب لڑے ہیں *
 تمہاری گھوڑیاں میدان پر دوڑی ہیں * وہ آدمی
 سچ بولتا تھا * یہ عورت بہت ہنستی تھی * سنار
 اور دھوبی آئے تھے * اُسکی بہنیں پہنچی تھیں *
 شوہر اور جوڑو دونو قاضی کے پاس گئے * سائس
 گھوڑے پر زین باندھیگا * میرے بھائی کی بیٹی کل
 کتاب پڑھیگی * ہمارے نوکر ندی میں بہت مچھلیاں
 پکڑینگے * وہ لڑکیاں جھوٹے نہیں بولینگیں *

Translate into Hindūstānī.

The man was in the city. The woman was in the room. The dogs were on the plain, and the foxes were in the forest. The troops of the Government were advancing, and the forces of the enemy were retreating. The boy will read, and the girl will write. The sons will sit down, but the daughters will play. The husband speaks, and the wife hears. The horses are grazing in the field, and the mares are staying in the stable. The brother went to the city, and the sister went into the house. The men fought, and the women were afraid. The father has come, and the mother has gone out. The boy had shouted, and the girl had screamed. The sons had laughed and the daughters had wept.

EXERCISE 8.

The Past Conditional Tense.

Note.— This Tense, though formed from the Present Participle, is used in respect of time past. It is employed (i) as a Past Conditional, in which case it is often preceded by جو or اگر ‘if’; (ii) as a Past Habitual; (iii) as an Optative, *i.e.*, in the sense of expressing a wish for something: in this case it is usually preceded by کاشکہ ‘would that.’

Examples.*Conditional.*

- اگر تم آئے تو اُس کو دیکھتے If you had come, you would have seen him.
- اگر سپاہی حکم نہ ماننا تو سزا پاتا If the soldier had not obeyed the order, he would have been punished (*lit.* received punishment).

اگر میرے پاس کچھ پیسا

If I had had any money, I would have given it to you.

ہوتا تو تہ کو دیتا

اگر وہ چور دیکھتے تو اُس کو پکڑتے

If they had seen the thief, they would have caught him.

Habitual.

جب کتے کو دیکھتے ایک گردا

When they used to see the dog, they used to throw down a loaf before him.

اُسکے آگے پھینک دیتے

جب جواری جیتا تو بہت غافل ہو جاتا

When the gambler used to win he used to become very careless.

Optative.

کاشکہ میں جاتا

'Would that I had gone!'

کاشکہ کہ ہم فتح پاتے

'Would that we had gained the victory!'

Words.

فتح

victory.

خوش pleased.

پانا

to get, obtain.

ساتھ with.

پانا

to win a victory.

سبق lesson.

شکست

defeat.

سیکھنا to learn.

شکست

to suffer defeat.

Translate into Hindūstānī.

If I had gone to the city, I should have seen your brother. Had you come yesterday, he would have given you a horse. If you had spoken, I would have listened. If they had run quickly

into the forest, we should not have caught them. If our army had not advanced, the enemy would not have retired, and we should not have won the victory. If they had fought well, they would not have been defeated. If you had not given him food, he would have died. When we used to go to school, we used to take our books with us. When the father used to see his children, he used to be very pleased. When they used to go to the garden, they used to run and to play. Would that I had not come here! Would that I had not seen that man! Would that we had learnt our lesson!

EXERCISE 9.

Use of Transitive Verbs in Tenses derived from the Past Participle.*

Note 1.—The Nominative of the sentence assumes the Case of the Agent, and the Verb is made to agree with the Object in Gender and Number. (Strictly speaking, the construction is *passive*, and the Object of the sentence, under the English form, becomes the Subject under the Hindūstānī structure), *e.g.*,

میں نے ایک چٹھی لکھی 'I wrote a letter': *literally*, 'by me a letter was written.'

EXAMPLES.

اُس نے ایک قلم دیکھا	He saw a pen.
تُم نے دو گھوڑے مارے	You struck two horses.
میں نے ایک کتاب میز پر رکھی ہے	I have put a book on the table.

* This rule applies also to the second form of the Past Conditional, called the Past Perfect Continuous (Subjunctive), see Pt. I., p. 48 ; but the said tense is seldom used.

ہم نے چار چٹھیاں لکھی ہیں We have written four letters.

میرے بھائی نے پھل
کھایا تھا My brother had eaten fruit.

تمہارے بیٹے نے تین کتابیں
پڑھی تھیں Your son had read three books.

Note 2.—When the Object of the sentence, whether Singular or Plural, is in the Dative form of the Accusative, the Verb is put *invariably* in the 3rd person Singular Masculine. In other words, when the Object has *ko* appended to it the Verb must end in *ā*.

EXAMPLES.

میں نے ایک گھوڑی کو دیکھا I saw a mare.

تُم نے پانچ گھوڑیوں کو دیکھا You saw five mares.

شکاری نے چھہ باگھوں کو
مارا ہی The hunter has killed six
tigers.

اُس نے سات چٹھیوں کو
لکھا ہی He has written seven letters.

ہم نے اُنکو بلایا تھا We had called them.

تُم نے اُس عورت کو کہاں
دیکھا تھا Where had you seen that
woman?

Note 3.—The Verbs لے آنا and لانا ‘to bring’ being compounded of لینا ‘to take’ and آنا ‘to come’ and signifying literally ‘having taken, to come,’ are conjugated as *Intransitives*, because the second part of the compound is *Intransitive*. The same rule applies to لیجانا ‘to take away,’ from لینا and جانا; meaning, ‘having taken, to go.’ It applies also to کھاجانا ‘to eat up’ from کھانا and جانا *e.g.*, لڑکا روٹی کھا گیا ہی ‘the boy has eaten up the bread; and to all verbs compounded with جانا. The Verbs سمجھنا ‘to understand’ and سوچنا ‘to think’ are sometimes *Transitive* and sometimes *Intransitive*.

Words.

باورچی	cook.	مال و متاع	property.
طاق	shelf.	تصویر (f.),	picture.
سردار	chief.	قاضی	judge.
زبان (f.),	language.	لکڑی (f.),	stick.
روپیہ	rupee.	چور	thief.
کیسا	purse.	سزا (f.),	punishment.
حاکم	ruler.	بانت لینا	to divide.
سخت	strict.	پہچاننا	to recognise.
حکم	order.		

Translate into Hindūstānī.

The cook prepared dinner. The father struck the boy. His brother ate bread. I ate that bread. Your son saw four horses

on the plain, but my daughter did not see those horses. Where have you put my books? I have put them on the shelf. The pupil had learnt his lesson. The women had drunk milk. The chief has killed five of the enemy's soldiers. Your sister has made tea. Did you see my books? I saw them in the room. I have learnt the Hindūstānī language. We had given bread to the men. How many rupees had you put in the purse? The ruler had given a strict order to his servants. I had written a letter, and he had read a book. The sons divided the father's property. A lion and a man saw a picture. The judge looked at the sticks of all, recognised the thief, took the rupees from him, and gave him punishment.

EXERCISE 10.

Use of the Infinitive.

Note 1.—The Infinitive is a Verbal Noun, and may form the Subject or Object of a Verb. It has a feminine form ending in *ی* *e.g.*, *m.* بولنا *f.* بولنی. It is declinable, but is used in the Singular Number only. When it is either the Subject or Object of a Verb, it generally agrees with the Noun it governs.

EXAMPLES.

سچ بولنا مناسب ہے It is proper to speak the truth.

چٹھی لکھنی ضرور نہیں ہے It is not necessary to write a letter.

لکڑیاں توڑنے کے واسطے For the purpose of breaking sticks.

2. It is used sometimes to express obligation.

EXAMPLES.

اُسکو یہاں آنا ہوگا He must come here, *lit.* the coming here will be for him.

تُمکو لڑنا پڑیگا You will have to fight.

3. It may be used as an Imperative.

EXAMPLES.

وہاں مت جانا Don't go there.

مت بھولنا Don't forget.

قسم نہ کھانا Don't take an oath.

4. The Genitive of the Infinitive, used with نہیں 'not,' expresses emphatically intention, *not* to do something.

EXAMPLES.

وہ شہر میں نہیں جانے کا He will not go to the city. (He does not mean to go to the city.)

لڑکا نہیں پڑھنے کا The boy will not read. (The boy has no intention of reading.)

Words.

سانپ	snake.
کام	business.
قرض	debt.
جھوٹہ	lie.
فائدہ مند	profitable.

عقلمند	wise.
بی رحم	cruel.
ادا کرنا	to pay.
ستانا	to worry, annoy.

Translate into Hindūstānī.

To beat a horse is cruel. To kill a snake and to cherish its young is not the business of the wise. To read a good book is profitable. I must go there to-morrow. He will have to pay his debts. You must obey his order. Do not give him any bread. Do not worry me. Do not tell a lie. I do not intend to remain in this country. She does not mean to come here to-day. Those soldiers do not intend to fight with the enemy.

EXERCISE 11.

Compound Verbs, formed by adding the Perfect and the Pluperfect Tenses of رہنا 'to remain' to other Verbs.

Note.—Verbs, so compounded, are much used by modern Urdū writers; they signify continued action, or something that is in course of being done.

EXAMPLES.

لڑکا پڑہ رہا ہے The boy is speaking.

لڑکی لکھ رہی ہے The girl is writing.

ہم سن رہے ہیں We are listening.

وہ راہ پر چل رہے ہیں They are coming along the road.

سپاہی لڑ رہا تھا The soldier was fighting.

عورت دن بھر سی رہی تھی The woman was sewing the whole day long.

لڑکے باغچے میں کھیل رہے تھے The boys were playing in the garden.

اُسکی بیٹیاں گھر میں سو رہی تھیں His daughters were sleeping
in the house.

Words.

مینہ	rain.	چلنا	to blow (as wind).
ہوا	(f.), wind ; air.	چمکنا	to flash.
بادل	cloud.	گرجنا	to thunder ; to roar (as thunder).
آسمان	sky ; heaven.	برسنا	to rain.
بجلی	(f.), lightning.	پڑنا	to fall.
گرج	thunder.	بھونکنا	to bark.
چڑیا	(f.), bird.	جھگڑا کرنا	to quarrel.
جمع ہونا	(intrans.), to gather.	اُڑنا	to fly.

Translate into Hindūstānī.

The pupils are going to school. The boys are learning their lessons. She is reading in her father's house. The clouds are gathering in the sky; rain is falling; the wind is blowing; the lightning is flashing; the thunder is roaring. The men are quarrelling and the women are crying. The horse was running on the plain, and the mare was grazing in the field. The dogs were barking outside the house. The birds were flying in the air.

EXERCISE 12.

Intensive Verbs.

Note.—These are formed by prefixing the Root of a Verb to another Verb. The Root of the first Verb remains unchanged,

while the second Verb is regularly conjugated. These compounds are supposed to intensify the meaning of the Verb in the Root form.

Words.

خبر (f.), news.	مار ڦالنا	to kill outright.
بالڪل entirely.	ڪاٽ ڌالنا	to cut up or off.
تڙ ٻڙ dispersed.	رکھ ڏيڻا	to put down.
ٻانڀي mutineer.	ٽوڙ ڏيڻا	to smash.
هٿيار arms (weapons).	ڦال ڏيڻا	to throw down.
جوا gambling.	لکھ ڏيڻا	to write.
جلال executioner.	ڪھ ڏيڻا	to say.
ڦيڏي prisoner.	ڪھو ڏيڻا	to lose.
سر head.	ڏيکھ ليڻا	to see, look.
ڪوڙ well.	سمجھ ليڻا	to understand.
سوار rider.	گر پڙنا	to fall down.
کهاڃانا to eat up.	بول اُٿڻا	to speak out, exclaim.
پي ڄانا to drink up.	آپھنچڻا	to arrive.

EXAMPLES.

ڪٿا سب گوشت کهاڳيا The dog ate up all the meat.

وہ آدمي شراب پي ڄائينگے Those men will drink up the wine.

اُس نے اپنے دشمن کو مار ڈالا ہئی He has killed his enemy.

باسن میز پر رکھ دو Put a plate on the table.

لڑکا کھڑکی توڑ دیگا The boy will smash the window.

اُس نے ایک کتاب زمین پر ڈال دی He threw a book on the ground.

میں نہیں بول اُٹھونگا I shall not speak out.

اُسکے بھائی سب مر گئے ہیں His brothers are all dead.

مالی درخت کاٹ ڈالتا ہے The gardener is cutting down a tree.

Translate into Hindūstānī.

He wrote a letter for me. Yesterday news came that five hundred men had died in the city. When I arrived there, he told me that the enemy's army was entirely dispersed. The mutineers threw down their arms. I shall put your book on the table. He loses much money in gambling every day. The executioner cut off the prisoner's head with a sword. The boy will smash the plate. His little dog has fallen into a well. The rider fell off the horse. His son has smashed three plates. The cat drank up the milk.

EXERCISE 13.

Potential and Completive Verbs.

Note.—Potentials are formed by adding the Root of another Verb to سَکنا 'to be able'; Completives are formed by adding the Root of another Verb to چَکنا 'to be done'; 'to have finished.' See Pt. I., p. 57.

Both *سکنا* and *چکنا* are *intransitive*, and occur only in Compounds.

EXAMPLES.

میں لکھ سکتا ہوں I can write.

وہ پڑھ سکتی تھی She was able to read.

وہ باغیوں کو نہیں پکڑ سکیں گے They will not be able to catch the rebels.

کیا تم اُس کو دیکھ سکتے؟ Could you see him?

لڑکا لکھ چکا ہے The boy has finished writing.

میری بہن پڑھ چکی ہے My sister has finished reading.

جب میں کھا چکوں گا تب
وہاں جاؤں گا When I shall have finished eating I shall go there.

اُدھی بول چکے تھے The men had finished speaking.

Translate into Hindūstānī.

I can speak the Hindustani language. The boy can read and the girl can write. The brother was not able to see, but the sister could see well. My friend could not come to-day, but he will be able to come to-morrow. When will they be able to go? Will your horse be able to run to-morrow? His sister could not see anything. When will they have finished speaking? Yesterday I had finished writing. When I arrived there they had finished eating. When my brother had finished reading he

went home. When the soldiers had finished fighting, they went to Dehli.

EXERCISE 14.

Desiderative and Frequentative Verbs.

Note 1.—Desideratives are formed in two ways—(i) by adding the Verb چاہنا 'to wish,' to a Past Participle of another Verb, e.g., وہ لکھا چاہتا ہے 'he wishes to write.'

N.B.—This form signifies also an action that is about to be performed, e.g., وہ آیا چاہتا ہے 'he is about to come,' وہ مرا چاہتی ہے 'she is about to die.' See Pt. I., p. 58.

(ii) by adding the verb چاہنا to the Infinitive or to the *inflected* Infinitive of another verb, e.g., وہ وہاں جانا چاہتا ہے 'he wishes to go there.' وہ لڑنے چاہتے ہیں 'they wish to fight.'

The first of these forms is more commonly employed.

The form چاہیئے of چاہنا signifying 'it behoves,' 'it is fit,' is employed impersonally with either the Past Participle or the Aorist of another verb, and governs the Dative of the Person, e.g.—

تُم کو سُنا چاہیئے 'You must listen.'

لڑکے کو ادب سیکھا چاہیئے 'A boy should learn good manners.'

چاہیئے کہ تم پڑھو 'You must read.'

مجھ کو جانا چاہیئے may also be used with the Infinitive, e.g.,

چاہیئے I must go.

2. Frequentatives are formed by adding the Verb کرنا, (signifying, in this sense, 'to make a practice of') to the Past Participle masculine singular of another Verb, *e.g.*, بیچا کرنا 'to sell habitually,' کھیلا کرنا 'to play habitually.'

In the above Compound Verbs, the Agent with نے is not employed in Tenses derived from the Past Participle, *e.g.*,

لڑکا میدان پر دوڑا کیا 'the boy kept running on the plain.'

سب لوگ سنا کیئے 'all the people kept listening.'

EXAMPLES.

میں اُسکو دیکھا چاہتا ہوں I wish to see him.

لڑکی لکھا چاہتی ہے The girl is about to write.

میرا بھائی آنا چاہتا ہے My brother wishes to come.

لڑکے کھیلنے چاہتے ہیں The boys wish to play.

اُسکو وہاں مت بھیجا کرو Don't keep sending him there.

چور چرایا کرتے ہیں The thieves make a practice of stealing.

انسان کو سچ بولا چاہیئے It behoves a man to speak the truth.

چاہیئے کہ ہم کام کریں We should do work.

Translate into Hindūstānī.

I wish to see my sister. He wishes to learn the language of this country. Do you wish to read this book? These soldiers wish to fight. My brother wishes to see Your Honour. It is necessary to go to school. You ought to do this work. What ought he to read? The pupil ought to obey the order of the teacher. We ought to go to the city to-morrow. His son is in the habit of writing every day. Those boys are in the habit of playing in the garden in the evening. Our servants are in the habit of going every day to the market to buy bread. I used always to give him this advice.

EXERCISE 15.

Inceptive, Permissive, and Acquisitive Verbs.

لگنا 'to begin'; دینا 'to give permission, to allow'; پانا 'to obtain permission, to be allowed.'

Note.—For grammatical rule see Pt. I., p. 58.

EXAMPLES.

- | | |
|--|--|
| لڑکے کھیلنے لگتے ہیں | The boys are beginning to play. |
| عورتیں چلانے لگیں | The women began to scream. |
| میں اُسکو یہاں آنے دیتا ہوں | I allow him to come here. |
| وہ تمکو کتاب پڑھنے دیگی | She will allow you to read the book. |
| آدمی جانے پاتے ہیں | The men are allowed to go. |
| اُسکی بیٹیاں باغیچے میں کھیلنے پاونگیں | His daughters will be allowed to play in the garden. |

Translate into Hindūstānī.

The boy is beginning to read. The girls are beginning to write. The men began to fight, the women to weep. He allows me to come to his house every day. The mother will allow her daughter to play in the garden. I gave them permission to go out this morning. They will allow their friends to see them to-day. My father allowed me to read that book. We are allowed to see the horses. He will be allowed to go to school. She was allowed to write her letters at home. The soldiers will be allowed to go to the city to-morrow. I shall obtain permission to do this work.

EXERCISE 16.

Use of the Present Participle.

Note 1.—The Present Participle, when not forming a Tense, and when qualifying the Subject of a sentence, is used in the form of an Adjective, and agrees with the Noun it qualifies. It is generally followed by **هُوَ** (subject to the usual inflections, according to the gender and number of the Noun).

EXAMPLES.

وہ دُعا دیتا ہوا چلا گیا He giving blessings went away.

یہ کہتی ہوئی چلی گئی She went away saying this.

دو لڑتے ہوئے کتے رستے میں تھے There were two fighting dogs on the road.

روتی ہوئی عورت گھر میں گئی The weeping woman went into the house.

وہ ہمیشہ لڑتے رہتے ہیں They are always fighting.

2. If the Noun qualified by the Participle is not the Nominative of the finite Verb, the Participle must be put in the *Inflected Form Masculine*.

EXAMPLES.

تمامِ دِنِ تلاش کرتے گذر گیا The whole day passed away in searching (*lit.* I searching).

ساری رات تر پتے کٹی The whole night passed away in restlessness (*lit.* I being agitated).

اُسکو وہاں رہتے ہوئے کتنی مدت ہوئی How long has he lived there ? (*lit.* To him there living how much time has elapsed).

N.B.—In translating from English passages in which this difficult construction occurs, the student is advised, in order to avoid confusion, to paraphrase the sentences, and then render them in simple Hindustānī.

When the Participle is repeated for emphasis, or to signify continuous state of the action referred to, it is always put in the *Inflected Form Masculine*.

EXAMPLES.

مسافر چلتے چلتے شہر میں The traveller, proceeding on, arrived in the city.

پہنچا لڑکیاں گاتے گاتے چلتی تھیں The girls kept singing as they went along.

3. When the Participle describes the state or condition of the *Object* (which, in such cases is generally put in the Dative

form of the Accusative, *i.e.*, with **کو** appended) it may be put either in the Nominative, according to the gender of the Noun qualified, or in the *Inflected form Masculine*.

EXAMPLES.

- میں نے اُسکو لڑتا دیکھا I saw him fighting.
 اُس نے لڑکے کو گھر میں سوتا چھوڑا He left the boy sleeping in the house.
 کیا تم نے اُنکو جنگل میں جاتے دیکھا؟ Did you see them going into the forest?
 اُس نے ایک لومڑی درخت کے تلے سوتی پکڑی He caught a fox sleeping under a tree.

5. The Participle is sometimes used as a Noun.

- وہ میرے رہتے تک نہیں آیا He did not come while I remained (*lit.* during my remaining).
 اُسکو سوتے سے مت جگاؤ Don't awake him from sleeping.
 بھانجے کے ہوتے ہوئے While the nephew is alive (*lit.* during the existence of the nephew) what right accrues to you?
 آپ کو کیا حق پہنچتاہی

Translate into Hindūstānī.

1. He laughing and playing went to school. 2. The sleeping dogs are in the house. 3. The girl, weeping, said to her mother.

4. The women ran screaming into the city. 5. The men keep shouting while they walk. 6. The enemy kept fighting as he advanced. 7. The girls keep singing as they play. 8. The women were listening in great fear (*lit.* fearing, were listening). 9. He killed a tiger sleeping in the forest. 10. She saw the book lying on the table. 11. He left his son sitting in the room. 12. They found her weeping in the house.

EXERCISE 17.

Use of the Past Participle.

Note.—Though the rules concerning the use and construction of the Past Participle are similar in many respects to those of the Present Participle, it is thought desirable to record them in a separate exercise.

1. This Participle, when not forming a Tense, and when qualifying the Subject of a sentence, is used as an Adjective, and agrees with the Noun it qualifies. It is generally followed by **ہوا** (subject to the usual inflections, according to the gender and number of the Noun).

EXAMPLES.

ایک لکھا ہوا کاغذ میز پر ہے A written paper is on the table.

شہر کے نزدیک ایک پھولا
پھلا باغ ہے Near the city there is a flowery
and fruitful garden.

موتے ہوئے گھوڑے میدان
پر پڑے تھے Dead horses were lying on the
plains.

اُسکی بیٹی گھر میں بیٹھی ہوئی تھی His daughter was seated in the house.

گھوڑیاں دوڑی ہوئی آئیں The mares came running.

2. If the Noun, qualified by the Participle, is not the Nominative of the finite verb, the Participle must always be put in the *Inflected Form Masculine*.

EXAMPLES.

وہ سر نیچے کیئے کھڑا تھا He was standing with his head hung down.

تورتیں کالی پوشاکیں پہنے ہوئے پھرتی تھیں Women wearing black garments were wandering about.

ایک گھوڑی اپنے بچے کو لیتے ہوئے جنگل میں چرا کرتی تھی A mare taking her foal with her used to graze in the jungle.

لڑکا ایک لنگوٹی باندھے ہوئے تھا اور میلی سی ایک ٹوپی پہنے ہوئے تھا The boy had a waist-cloth tied (about him) and was wearing a dirty cap (*lit. the boy was with, etc.*).

اگر ایک ہاتھی زنجیر ٹڑا
ہوئے آتا ہو

If an elephant with his chain
broken should be coming.

3. When the Participle is repeated for emphasis, or to signify continuous state of the action referred to, it is *always* put in the *Inflected Form Masculine*.

EXAMPLES.

بیٹھے بیٹھے مجھے تھوڑا آرام
ہوا

I sat till I got a little repose
(lit. continuing to sit, a little
repose came to me).

4. If the Participle describes the state or condition of the *Object*, it *always* takes the form of the *Nominative*; and is not put optionally in the inflected masculine form as is the case with the Present Participle.

EXAMPLES.

اُس نے ایک کتے کو دیوار
سے بندھا ہوا دیکھا

He saw a dog tied to a wall.

میں نے ایک قلم کو ٹوٹا
ہوا دیکھا

I saw a pen broken.

اُنہوں نے ایک گھوڑی
موتی ہوئی پائی

They found a mare dead.

5. The Participle is sometimes used as a Noun.

EXAMPLES.

وہ میرا کہا نہیں مانتا He does not heed my word.

اُس نے بے سمجھے جواب دیا He replied without understanding.

لڑکا بے کہہ کتاب پڑھتا ہے The boy without being told reads the book.

Words.

مال goods.

دِن بھر the whole day.

روانہ ہونا to depart.

پہننا to wear (clothes etc.) ; to dress.

چُرانا to steal.

کُوبنا to be drowned ; to sink.

Translate into Hindūstānī.

1. The man was seated on the ground. 2. The book was lying in front of me. 3. The letter was written on white paper. 4. The name of the man caught. 5. The owner of the stolen goods. 6. He departed dressed in good clothes. 7. She came to the house with her son (her son brought with her). 8. They arrived in the city with four horses (four horses brought with them). 9. The girls went to school with their books. 10. The mare came running up to her master. 11. They remained sitting at home the whole day. 12. I saw an animal dead on the ground. 12. She read a book written by her father. 13. They

found the money stolen from the merchant. 14. They saw a drowned man.

EXERCISE 18.

The Adverbial Participle, and the Past Conjunctive Participle.

Note 1.—The Adverbial Participle is formed by the Present Participle Masculine inflected, with the Particle **ہی** appended, and gives the sense of ‘in the very act of,’ ‘immediately upon,’ ‘as soon as,’ *e.g.*, **چلتے ہی** ‘immediately upon moving.’

EXAMPLES.

- صبح ہوتے ہی** On its becoming morning.
یہ بات سنتے ہی وہ چلا گیا Immediately on hearing this, he went away.
اُس نے دیکھتے ہی نوکروں کو بلایا As soon as he saw (this), he called the servants.

2. The Past Conjunctive Participle is frequently used in order to avoid the necessity of employing conjunctions.

EXAMPLES.

- وہ گھوڑے پر سوار ہو کر روانہ ہوا** Having mounted a horse, he departed.
یہ سنکر رونے لگا Having heard this, he began to weep.

تاجر بہت مال بیچکر پھر گھر پر آیا The merchant, having sold much merchandise, came home again.

Words.

بخیل miser.

لوندی female slave.

پڑوسی neighbour.

مسخرہ jester.

حالت (f.) circumstance.

عطار perfumer.

ہزار thousand.

سفر journey.

مراف banker.

مہاجر traveller.

برہمنی carpenter.

ہم وطن fellow country-man.

حکایت (f.) story.

خوش pleased.

غصہ angry.

نہایت exceedingly.

آخر finally.

نیچے beneath.

پکارنا to call out.

سینکنا to warm oneself.

حوالے کرنا (کے) to entrust to.

پانا to find.

بلانا to summon, to call.

اٹھنا to rise.

بیان کرنا to relate, to tell.

Translate into Hindūstānī.

The miser, having come to the door, called out to the female slave. The judge, having summoned the executioner, said. A poor neighbour, having come there, began to warm himself.

A wise man, having entrusted a thousand rupees to a perfumer, went on a journey. He rose, and began to tell this story. A goldsmith and a carpenter sat down beneath a tree, and began to eat their dinner. The father, on finding his son, was exceedingly pleased. The king, on hearing this, became angry and began to say to him. The traveller, on finally arriving home, wrote to his fellow-countryman. The banker, on seeing the thief, called his servants. On hearing this news, he went home.

EXERCISE 19.

Passive Voice.

Note.—The Passive Voice is formed by means of the Past Participle of a Transitive Verb, and the verb **جانا** ‘to go,’ the latter being used as an auxiliary.

The Past Participle must agree in gender and number with the Nominative; and the Verb **جانا**, which is conjugated in the ordinary way, also agrees with the Nominative.

EXAMPLES.

لڑکا مارا جاتا ہے	The boy is being beaten.
جواب دیا گیا تھا	The answer had been given.
آدمی دیکھے گئے	The men were seen.
لومڑیاں دیکھی جائیں گی	The foxes will be seen.

Words.

سکھانا	to teach.	پکانا	to cook.
تعمیر کرنا	} to build.	مار ڈالنا	to slay.
بنانا		گرا کرنا	to fell, cause to fall.
پورا کرنا	} to complete.		
تمام کرنا			

Translate into Hindūstānī.

I am being struck. The boy is being taught in the school. The letter is being written. The houses are being built. The boats are being made. This work will be completed in two days. That book will be quickly read. Your daughters will be taught. Good food will be cooked. The wall will be felled. In that battle five hundred of the enemy's troopers were slain. A man had been seen in the city. Four boys had been called. Five girls had been taught.

EXERCISE 20.

Relative and Correlative.

Note.—Relatives of Pronouns and Adverbs have generally their Correlatives, as shown in the Table, Pt. I., p. 60.

The Relative Pronoun جو 'who,' 'which,' 'what,' may be followed by سو 'he,' 'she,' 'it,' or by the Remote Demonstrative

وہ

When جو is followed by سو or وہ the two Pronouns agree in gender and number, but, the case in which each must be put depends upon the relation of the Pronoun to its own clause.

EXAMPLES.

جو ہوا سو ہوا What has been has been.

جس گھر میں وہ رہتا تھا سو میرا ہی
ing is mine.

جو جُؤا کھیلتے ہیں وہ اکثر
مفلس ہو جاتے ہیں

Those who gamble generally
become poor.

جسکی دیغ اُسکی تیغ

He who has the caldron has the
sword.

جہاں گنجِ تہاں مار - جہاں
پھول وہاں خار

Where the treasure is there is
a snake: where there is a
flower, there is a thorn.

جیسا دیس ویسا بھیس
جتنا چاہیئے اتنا لے

As the country, so the garb.
Take as much as you require.

Words.

شخص person.

مہربان kind.

ظلم oppression.

دل mind.

جاسوس spy.

خبر (f.) news.

بیماری (f.) sickness.

صاف plainly.

کبھی نہیں never.

کرنا to commit,
to do.

خوب محنت to work hard.

کرنا
مانگنا to ask for, to
demand.

پانا to obtain, to
receive.

جو کوئی whoever.

جو کچھ whatever.

جیسا-ویسا like.

جدھر whither.

اُدھر thither.

Translate into English.

A person who is kind, never commits oppression. The man who has gone into the house is my father. The letter which you had written me, did not arrive. I read a story in the book which was in your room. A boy who is wise, works hard. The woman, who was the mother of the child, went to the judge. The king said, "Whoever asked anything from me, obtained it." Say plainly whatever may come into your mind. The intelligence (news) which the spies have brought, is not good. The horse, which I saw on the road this morning, is swift. As you give, so will you receive. Like master, like man. Whither he went, thither also I shall go. Where there is much illness, there people do not stay.

EXERCISE 21.

Direct Oration, and Oblique Oration.

Note 1.—The form of the Direct Oration, besides being used in ordinary direct narration (e.g., کھوڑا کالا ہے 'the horse is black') is generally employed in the following five cases, and is introduced by the particle کہ which, however, is frequently omitted.

- (i) In repeating what has been said or written by oneself or by another person.

EXAMPLES.

میں نے اُس سے کہا کہ میں کل آؤں گا I told him I would come to-morrow (lit. 'I shall come to-morrow').

اُنہوں نے مجھ سے کہا کہ
ہم آج روانہ ہونگے

They told me they would start to-day (*lit.* 'we shall start to-day').

N.B.—It will be observed that the exact words of the speakers are repeated.

- (ii) In directing an order or a message to be conveyed by a third person.

EXAMPLES.

اُسکو بولو گھوڑا جلدی لاؤ

Tell him to bring the horse quickly.

سپاہی سے کہدو کہ اگر تم حکم نہ مانو تو سزا پاؤ گے

Tell the soldier that if he does not obey the order he will be punished.

N.B.—In this case the conveyer of the order or message is told exactly what words to use.

- (iii) In communicating an order or message.

EXAMPLES.

تمہارا باپ تمکو کہلا بھیجتا

Your father sends word to you, that you are to buy meat in the market and bring it to him (*lit.* 'having bought meat in the market, bring it to me.')

ہی کہ بازار میں گوشت خرید کر میرے پاس لاؤ

Master says you are to prepare dinner quickly.

صاحب بولتا ہی کہ کھانا جلدی تیار کرو

- (iv) In retailing information received, or in recounting news that one has heard.

EXAMPLES.

جاسوسوں نے ہمکو یہ خبر دی کہ دشمن حملہ کرنے کے واسطے آگے بڑھتا ہے

The spies gave us information that the enemy was advancing to attack (*lit.* 'the enemy is advancing').

میں نے ایسا سنا تھا کہ وہ شہر میں رہتا ہے

I had heard that he was living in the city (*lit.* 'that he is living').

- (v) In reproducing the thoughts that are passing or that have passed in a speaker's mind.

EXAMPLES.

اُس نے اپنے دل میں یوں خیال کیا کہ اگر مجھے دیکھیں تو ضرور مار ڈالینگے

He reflected that if they should see him they would certainly kill him (*lit.* 'if they should see me, they will certainly kill me').

فکر میں گیا کہ کس صورت سے اُن لعلوں کو لے جاؤں

He pondered how he should carry away those rubies (*lit.* 'how shall I carry away, etc.')

Note 2.—When the *oblique* style of narration is used, the Verb is put in the Aorist Tense.

EXAMPLES.

باورچی کو بولو کھانا تیار کرے	Tell the cook to prepare dinner.
اُسکے بھائی سے کہدو اندر آئے	Tell his brother to come in.
مالک نے نوکر کو حکم دیا کہ بازار جائے	The master ordered the servant to go to the market.

Words.

اِس لئے کہ	because	البتہ	certainly.
تُرت	immediately.	گھوڑے پر	to saddle a horse.
خیال کرنا	to reflect.	زین باندھنا	

Translate into Hindūstānī.

He said he would go to the city. They asked him why he had not started yesterday. Go to my brother and tell him that I shall not be able to read to-day. Tell those men to come to my house this evening. Ask him why he did not obey the judge's order. The gardener said he could not work in the garden to-day because his son was ill. The spies gave information that they had seen the enemy on the bank of the river. Your master says that you are to saddle the horse and bring him immediately. I told you that if you did not obey the order I should inform the officer. He reflected that should his friends come to that place they would certainly find him. I asked the goldsmith if his son was living in the village. He replied that he was not living there now. They told me to start for Delhi to-morrow. My father ordered me to take the book to school. She told her son to return in the evening.

PART III.

EXERCISES FOR TRANSLATION.

N.B.—The Hindūstānī equivalents of the words occurring in these exercises, with the exceptions noted, will be found in the vocabulary at the end.

It must be borne in mind that many English expressions do not admit of literal rendering into Hindūstānī. In the case of difficult passages the student is advised to turn the sentences into simple English before attempting to translate.

MISCELLANEOUS.

1.

Who is that man, and what is he doing here ? He is the son of the gardener, and is come to see Your Honour. I cannot speak the language of this country. Ask him what his business is. Sir, he says he wants to work in your garden. Very well : tell him to return to-morrow. I will pay him seven rupees a month. Where have you put my hat, my stick, and my gloves ? Bring them to me immediately. I am going out. Call the servants. They are all gone to the bazaar. Put bread, milk, butter, sugar, and tea on the table. Have you seen the tailor to-day ? No ; but I saw him in his shop in the city yesterday.

2.

Is this your brother ? Yes, Sir ; he arrived to-day from Bombay. What is his profession ? He is a soldier, and he is serving in the 10th Regiment. When did he enlist in that regiment ? Five years ago, and now he holds the rank of corporal. How

far is Bombay from here ? Fifty miles by sea. How often do the steamers run ? Twice a week. Will your Honour ride or walk this evening ? I shall ride. Saddle the chestnut horse for me, and bring him to my house at five o'clock. Don't be late. How many servants have you ? Nine : a butler, a cook, a washerman, three grooms, a tailor, a watchman, and a gardener.

3.

My neighbour has many horses, cows, sheep and dogs. The towns of that country are very small. These forests are larger than those. Do you know these men ? No : I have never seen them before. What is their native country ? They are Sikhs, and they live in the Panjāb. Have you prepared dinner ? Yes, Sir ; and I have put knives, forks, spoons and plates on the table. The water of that lake is clear. Is it fit for drinking ? I think it is good water, as the villagers drink it every day. How many temples are there in that city ? Have you been to Delhi ? I have never been there, but I hope to go next year.

4.

The merchants arrived yesterday in a large ship. They brought with them much merchandise for sale. What is the price of corn in the market ? Now it is very dear ; formerly it was cheap. Will you come for a walk with me this morning ? Yes, certainly, when I shall have finished my work. Have you much work to do ? I work three hours in the morning, two in the afternoon, and three in the evening. What language are you learning ? I am learning Hindustani, as I must pass an examination in that language. What did he say to you when you saw him yesterday ? He said he intended to start for England to-morrow.

5.

The pupils go twice to school every day. How far is the school from here? About two miles. There was a storm yesterday, and there was much thunder, lightning and rain. How long does the hot weather season generally last in India? Three months; and then the rain begins to fall. My brother's daughter wrote three letters yesterday. The bridle of my father's black mare is very strong. The women were working in the fields yesterday, and they will work there to-morrow also. I have only seen him once, but I shall recognise him if I see him again. They are the sons of the goldsmith's daughter.

6.

The king lives in a beautiful palace. In the gardens of the palace are many trees and flowers. The boy fell into the water, and the men pulled him out. Shall you ride in the direction of the city to-day? No: I intend to walk to-day, as my horse is lame. The master asked his servant why he had not obeyed his order. The servant replied that he had forgotten what had been said to him. Is this letter for me or for my son? Owing to the rain, we could not go out to-day. Three men are walking on the road in front of my house. Have you called the servants, as I ordered you?

7.

The enemy surrounded the fort. After three days they left the city and marched into the forest. They advanced swiftly to attack us. We won the victory, and the enemy fled. If our spies had seen the enemy, they would have informed us. If they had seen him, they would certainly have killed him. He caused the prisoner's hands and feet to be bound. We could

not cross the river this morning. He will not be able to read that book. When she had finished writing, she began to sew. When I shall have finished eating, I will go to see him. Don't go there, until I give you permission.

8.

The small house stands on a high mountain. A good pupil always works hard in school. A lazy boy will become a useless man. The elephant is the largest and strongest of all animals, but the dog is the most intelligent. My brother is taller than your son. This mare is swifter than that dog. His father's garden was sold. This house will be bought. They will be taught. Who has taken the child's book? Where are they taking the prisoner? Who told you that the enemy were defeated? When will you return home? Is this the man who came to see me yesterday? Tell him to come to visit me to-morrow.

9.

A thief went into a city to steal the horse of a certain man. By chance he was caught. The owner of the horse said to the thief: "If you will show me how to steal a horse, I will let you go." The thief agreed, went to the stable, took out the horse, mounted him, and rode away, crying: "See: this is the way I steal a horse." People pursued him, but could not catch him.

10.

There was a dog in the house of a certain blacksmith, which always slept while his master was at work; but when the blacksmith finished his business and sat down to meals, the dog awoke and became alert. One day the blacksmith said: "Oh, wretch! what is the cause of your not awaking at the noise of

a hammer, from which the earth trembles, while you start up at the sound of teeth ?”

11.

Two old men lived in the same house, and had never quarrelled. Said one to the other : “ Let us quarrel once, like other men.” “ I don’t know what a quarrel is like,” replied the other. Said the first, “ I will put a stone between us and say it is mine, and you shall say it is yours.” But when they put the stone between them, and one said : “ It is mine,” the other answered : “ Then take it ; I don’t want it.” And so the quarrel ended.

12.

Two travellers were passing through a village as a great fire was raging (burning). One of them sat down and said : “ It is not my business.” But the other went and saved much property and some people. When he returned, his friend asked him : “ Who bade thee risk thy life in others’ business ? ” The brave man answered : “ He who bade me sow seed in hope of future crops.” “ But what if thou thyself hadst been killed ? ” “ Then I should have been the seed.”

13.

Their leader sprang upon a horse without a saddle. With a sword in one hand, and a shield in the other, and followed by only ten or twelve of his men, he rushed to the open gate through which the enemy were advancing. His followers were scattered, but he alone attacked the foe and fought with great bravery. He received many wounds, but continued to struggle until he reached the gate.

14.

The first thing to do, was to obtain boats for the passage of my force and baggage. In a short space of time, four large boats, belonging to the people of a village on the banks of the river, were discovered. But a whole day had passed before our passage over the river was completed. I then ordered my whole force to advance, without delay, to attack the enemy.

The British army consisted of 3,000 infantry and 6 guns; the force of the Amir's was about 20,000 men. The enemy fought with great bravery, but they were unable to resist the assault of the British troops. In about two hours they began to fly, and suffered a complete defeat. They were pursued until the darkness of night came on.

15.

LOWER STANDARD, MADRAS.

An army of five thousand horse and seven thousand choice infantry, with artillery, under the command of Afzul Khan, an officer of the highest rank, advanced against Sivaji. When he heard of their approach he sent the most humble messages. He was very sorry for his past conduct. He could not possibly oppose such a distinguished general as the Khan. If the Khan would assure him of his favour and pardon, he would surrender the whole country. He begged Afzul Khan to meet him at some place and hold a conference. Afzul Khan, thrown off his guard, consented, and they met. During the customary embrace Sivaji struck the wagnakh or tiger's claws, a small steel weapon, which he held concealed on the fingers of his left hand, into the bowels of Afzul Khan, and then stabbed him to the heart with his dagger. His troops, who were in ambush, rushed on the troops of Bijapur and cut them to pieces.

16.

MISCELLANEOUS.

One of the negroes, who understood Arabic, hearing me speak thus, advanced towards me and spoke as follows: "Brother, be not surprised at seeing us; we live in this country, and we came hither to-day to this river, which flows from the neighbouring mountain, to water our fields by cutting canals to admit the water. We observed that the current bore something along, and we immediately ran to the bank to see what it was, and perceived this raft; one of us immediately swam to it and brought it to shore. We fastened it, as you see, and were waiting for you to wake. We entreat you to relate us your history, which must be very extraordinary; tell us how you reached this river, and from whence you came." I requested him first to give me some food, and promised to relate my history when I had eaten. They produced several kinds of meat, and when I had satisfied my hunger I related to them all that had happened to me. They appeared to listen to my story with great admiration. As soon as I finished my history, their interpreter told me that I had astonished them with my relation, and I must go myself to the king to recount my adventures.

17.

LOWER STANDARD, MADRAS.

The time had now come when Muhammad Ali had no more funds. He was at a loss to know what to do. Then Clive went to the Governor of Madras and said that, in his opinion, it would be desirable to make a counter-attack. The troops of Chanda Sahib were, at this time, besieging Trichinopoly, and his capital, Arcot, was not strongly guarded. Clive with two hundred

British soldiers and three hundred sepoy marched rapidly to Arcot and seized it. This daring action astonished the French at Pondicherry, and won the admiration of the Mysore ruler, who now came to the assistance of Muhammad Ali. Chanda Sahib was very vexed, and at once sent an army to retake Arcot. Clive was besieged for fifty days, but the defence was successful and, at last, the siege was raised. After this, Clive gained many victories, and in 1752, Chanda Sahib, after being besieged in Srirangam, surrendered to Major Lawrence. Nine years after this, the French, who had been allies of Chanda Sahib, lost their power, and the struggle for empire in South India ended.

18.

MISCELLANEOUS.

The ship set sail, and, after a long but fortunate voyage, we landed at Bassorah, from whence I returned to Baghdad. The first thing I did after my arrival was to execute the commission I had been entrusted with. I took the letter of the king of Sarandip, and presented myself at the gate of the Commander of the Faithful, followed by the beautiful slave, and by some of my family, who carried the presents which had been committed to my care. I mentioned the reason of my appearance there, and was immediately conducted to the throne of the Caliph. I prostrated myself at his feet, explained my errand, and gave him the letter and the present. When he read the contents, he inquired of me whether it was true that the King of Sarandip was as rich and powerful as he reported himself to be in his letter. I prostrated myself a second time, and when I arose, replied: " 'Commander of the Faithful,' I can assure your Majesty that the King of Sarandip does not exaggerate his riches and grandeur."

19.

LOWER STANDARD, CALCUTTA.

We walked to our hotel from the railway station, as we heard it was only about ten or twelve minutes' walk, and it was a cool morning. After sitting for so long in the train, we were glad to stretch our legs, and besides we wanted to see the place.

The luggage was put on a handcart, and left in charge of the *chaprasi* with orders to have it taken on to the hotel where we had already engaged rooms by telegram. We found the sun rather hot, though a cool breeze was blowing, so we put up our umbrellas. After walking about a quarter of a mile along a rather dusty road, flanked on each side by a wooden railing, we came to the entrance to the bazaar, on each side of which was a Mahomedan temple, and on the other a handsome brick building, which we were told belonged to a native banker. The street was rather narrow with hardly room for two bullock carts to pass one another: on each side were shops with all sorts of wares exposed for sale—fruit and vegetables, *brinjals*, radishes, cauliflowers, turnips at the greengrocers; flour, rice, different kinds of *dal* and salt at the bunniahs; while many shops seemed to sell nothing but tea, which lay open in heaps on trays, or was sold in square boxes made of tin. The sweetmeat sellers and the butchers seemed to share the flies which swarmed in their shops.

20.

MISCELLANEOUS.

He stole my knife during my absence. If the purse should be found, inform me of it. Last night the house caught fire. If he had asked permission to go to his country, I would have granted it. He is the man who set your house on fire. Your brother comes to see me every evening. Where did you make

his acquaintance? I met him first in my friend's house. What did you say to him when he brought my message to you? Who advised you to act in this manner? It is now too late, the matter must be postponed till my return from Bombay. I am so poor that I cannot pay the price you demand. If you do not pay the money you will not be released from jail.

21.

LOWER STANDARD, MADRAS.

Having captured on his way the large pagoda at Conjeeveram, which had been held by a French garrison, he returned to Fort St. David. His object was gained. The siege of Trichinopoly languished, and Muhammad Ali was acknowledged as Nabob. About three months afterwards Raja Sahib, with a large army, of which 400 were Frenchmen, advanced against Fort St. George. Clive, who had returned to Madras, went out to meet him; but he would not wait for a battle. He retreated without a blow, afraid apparently of the very name of Clive. That officer, however, overtook the enemy's forces at Kávérippákkam, where he defeated them with considerable loss. After this battle Raja Sahib's troops disbanded, the French portion of them returning to Pondicherry. On his victorious return to Fort St. David, Clive passed the city which Dupleix had founded, when he ordered it to be utterly destroyed. He wisely judged that this token of power would inspire with awe the minds of a people who are influenced by pomp and show.

22.

MISCELLANEOUS.

All kinds of rare and curious plants and trees grow here in great abundance, and there are pearl fisheries on the coast, at

the mouth of the rivers ; some of the valleys also contain diamonds. I made a journey up the mountain to the spot where Adam was placed on his banishment from Paradise, and I had the curiosity to ascend to the summit.

When I came back to the city I entreated the king to give me permission to return to my native country, and he acceded to my request. He commanded me to receive a rich present from his treasury ; and when I went to take my leave, he placed in my hands another gift, more valuable than the first, and at the same time gave me a letter for the Commander of the Faithful, saying : ‘I request you to deliver for me this letter and this present to the Caliph Haroun Alraschid, and to assure him of my friendship.’ I took the present and the letter with the greatest respect, and promised his majesty that I would execute the orders he had given me. Before I embarked, the king sent for the captain and the merchants, and charged them to pay me all possible attention.

23.

LOWER STANDARD, CALCUTTA.

In the cold season it is usual for regiments to be moved from one station to another in course of relief. These changes are carried out, both in the case of cavalry and infantry, as a general rule by marching. Sometimes a regiment is required to make a march extending over two or three months, when the distance from the station it is quitting to that which it is to occupy is considerable.

The distance from one camping ground to the next is from 8-12 miles. These are standing camps which have been selected with regard to their water-supply, shade, etc. As a rule, the regiment commences its march at daybreak, and halfway a halt is called for rest and refreshment, the camping ground being reached before the heat of the day. A party of men is sent

forward overnight to mark out the camp, and when the regiment arrives the tents are quickly pitched, and by an hour or an hour and a half after arrival the camp is standing and everything is in order. A certain amount of skill is required to pitch a tent properly; the pegs must be in line, and the tent poles perfectly upright. Usually wooden pegs are used, and are driven into the ground with wooden mallets. If it should come on to rain the ropes must be slightly slackened, otherwise, as they shorten they will tear the tent pegs out of the ground, and the tent will fall.

24.

MISCELLANEOUS.

The banks of the river are steep but not high. If you cannot ford the stream, you must cross in a boat. He will not return from his native country until the end of the year. It is useless to stand there crying and making a noise; you had better go home at once. Can you recommend me a good servant? This man is to be trusted; he has served me faithfully and well. Yesterday there was much thunder and lightning, but no rain. The island was destroyed by a storm and an earthquake. When the storm arose, the inhabitants were much frightened, and fled in every direction, taking with them as much property as they could carry. Does the climate of India agree with your friend? No, he suffers much from fever, especially in the rainy season.

25.

LOWER STANDARD, MADRAS.

A severe battle ensued in which the French were thoroughly defeated. At the beginning of the action Lally imagined that a portion of the English infantry wavered under the fire of his artillery. Eager to take advantage of the confusion which he

expected to find in the English ranks, he placed himself at the head of his cavalry, and ordered them to charge. They refused. He suspended officer after officer on the spot, and implored the men themselves to obey him, even though their officers would not. They answered his appeal; but they had not advanced far, when a slight fire from the English threw them into disorder and they precipitately retired. Finding himself thus deserted, Lally joined the French infantry, which, under his leading, advanced in a firm and orderly manner. Strong in numbers, they bore down the part of the English line which was opposed to them; but, the flanks of the English army closing in around them, a deadly conflict ensued.

26.

MISCELLANEOUS.

In those days there was a very brave old chief. Mahmud became displeased with him for a certain reason, and marched against him with an army. The old chief opposed him bravely, but was eventually forced to retreat into a fort. Mahmud invested the fort with his troops and blocked all the roads approaching it. One day Mahmud came into the field of battle and ordered an assault to be made on the fort, and, having caused shields to be fastened on to the foreheads of elephants, directed that the huge beasts should be made to push against the walls. When an elephant had struck the first blow, the chief, becoming alarmed, issued forth, and, coming in front of Mahmud, alighted from his horse and rubbed his white beard on the hoof of Mahmud's steed, and said: "O Sultan! pardon me; what I have done was wrong." Mahmud was pleased with the title "Sultan," and thenceforward caused "Sultan Mahmud" to be written in his mandates. Although since the time of Alpatagin, Ghazni had been the capital, it was not such a famous city as it subsequently

became. Owing to the victories of Mahmud the city obtained such renown that Mahmud was called Sultan Mahmud of Ghazni.

27.

LOWER STANDARD, CALCUTTA.

We were up quite early in the morning just as it was getting light, and, dressing hastily, we mounted our ponies and started off for our seven miles' ride to the river, where we heard there were plenty of geese and duck.

We had sent on shikaris ahead the night before with our guns and ammunition, with orders to wait for us at the cross-roads about half a mile from the river, intending to walk the last part of the way. The road along which we had to ride was well shaded with trees, and on each side there was soft ground so that we were able to ride fast the whole way. It was not long before we caught sight of the shikaris sitting by the side of a thatched hut with two or three other men smoking a hookah which was being passed round after the usual fashion. On seeing us coming, they jumped up and told us that there were plenty of geese and ducks on the river, and that we had better trot on, and they would do their best to keep up with us. So off we went, each with a shikari holding on to the stirrups, and soon came within sight of the river. We dismounted about a hundred yards from the bank, and taking our guns loaded with large shot, crept cautiously towards the bank, one going to the right and the other to the left.

28.

MISCELLANEOUS.

It is of no consequence (it does not matter). Can you tell me the shortest way to the city? I am a stranger in this country

and therefore cannot give you the information you require. Go and ask that man coming along the road if he is a native of this place. He says he was born in this very town thirty-five years ago. I saw him to-day and told him to come to-morrow morning. I wish to learn Hindustani, and desire to take a lesson three times a week. Sir, the teacher says he can come every other day. Very well, I will engage him for a month, on condition that he comes punctually and does not keep me waiting. How long were you on the road, and did you walk or ride?

29.

LOWER STANDARD, MADRAS.

As soon as his division had been strengthened, he left a part of it before Ramgarh, and advanced with the remainder to Maloun, which movement threatened to cut off Amar Sing from all intercourse with his friends, if he remained in his present position. Amar Sing, being aware of his danger, withdrew the greater part of his troops to Maloun, where he was closely invested by the English commander. The Raja of Bilaspore surrendered, and the Goorkha posts near the heights of Maloun were taken. General Ochterlony now resolved to attack these heights. They were protected by two forts named Surajgarh and Maloun, which were situated upon the extreme right and left of the range, and were connected by a line of stockades. The English were encamped on the other side of a mountain stream opposite to these heights. They had taken possession of a small fort named Ratangarh, upon a detached hill to the right of Maloun. There were also two unoccupied hills between Maloun and Surajgarh. General Ochterlony determined to gain these positions.

30.

MISCELLANEOUS.

A certain nobleman had a favourite elephant. The mahout used to take it every day to the river to bathe. On the road there was a tailor's shop. One day the elephant thrust its trunk into the shop. The tailor was eating bread, and he put a piece of bread into the animal's trunk. The elephant took the bread and went away. When it came there the next day, it again put forth its trunk. The tailor had thought of it, and had kept some bread; this he gave to the elephant. In this way friendship arose between them. When the elephant came and thrust out its trunk, the tailor would sometimes give it bread, sometimes fruit, sometimes vegetables. The elephant used to take the food, and go away delighted. One day the tailor was sitting in his shop, somewhat out of temper. The elephant came, as usual, and put out its trunk. The tailor stuck a needle into it. The elephant quickly withdrew its trunk, and went silently away. When it returned from the river, it had its trunk full of mud and water. It came to the shop, and, raising its trunk, threw all the mud and water over the tailor. The tailor was covered with mud, and some good clothes, which he was sewing, were spoiled. The elephant went triumphantly away, and the tailor remained, feeling very much ashamed.

31.

LOWER STANDARD, CALCUTTA.

We were going to be out all day, and as the sun was very hot in the middle of the day we took care to provide ourselves with a bottleful of cold tea each, so as not to have to run the risk of drinking the river water. The work we had before us was likely to be heavy, as we had to walk several miles over very

rough ground strewn with large stones, before we came to the place where we were going to fish, at the junction of two rivers. We carried our guns in our hands in the hope of meeting with some duck on the way, and gave our rods and other fishing things to shikaris and coolies who were to accompany us. It was nearly seven o'clock when we started from the bungalow after an early breakfast of bread and butter and poached eggs and dāl and rice, taking in our haversacks some biscuits and cheese for lunch. The first part of the way was down a rather steep path, which led from the bungalow down to the river bed, which at this time of the year was nearly dry. In going down my foot slipped on a round stone, but I fortunately did not sprain my ankle, an accident which would have put an end to my sport for two or three days.

As we walked through some long grass a few minutes later some partridges got up and we shot two of them. I shot one and my companion, who was on my left, shot another.

32.

MISCELLANEOUS.

Last year there was a famine in the province, on account of the scarcity of water. A large number of villagers perished from hunger, thirst and disease. When does the rain generally begin to fall in India, and how long does the monsoon last? Send my tent to the village and have it pitched under a grove of mango trees, near the margin of a tank. Who told you that I had said that I had received a letter from my son? Have you spent all the money which your father gave you? How much did you pay for the pony you bought yesterday? I went by Karachi to Hyderabad. The merchant divided his property into three equal shares, and gave one share to each of his sons.

33.

LOWER STANDARD, MADRAS.

Shahji's son, Sivaji, was born at the Fort of Saoner and was left at Poona, when his father went to the Carnatic, under the care of Dadaji Kundero, a Brahman. He was educated in true Mahratta fashion. He could never write his own name; but he was a splendid archer, well skilled in the use of the spear, the sword and the javelin, and he excelled in horsemanship. His Brahman tutor took the utmost care to instruct him in all the ceremonies of the Hindu faith, and in the observances rendered necessary by the rules of caste. Nothing pleased Sivaji as a boy more than to listen to the story of the Ramayana or the Mahabharata, and often would he long to emulate the exploits of the heroes of those poems. Sivaji received from the Mughal Government a jaghir in the neighbourhood of Poona. From his boyhood he had a hatred of the Muhammadan rule, and seems to have thought himself destined to overthrow it.

34.

MISCELLANEOUS.

Sultan Mahmud liked Ayaz very much, on which account all the courtiers and servants hated the latter. One day, they said to the king: "Ayaz goes alone every day into the treasury. From this it appears that certainly he steals something; otherwise, what business has he in the treasury?" The king said: "When I shall see with my own eyes, then I shall believe." The next day, those people informed the king that Ayaz had gone into the treasury. On hearing this, the king looked out from a window and saw Ayaz open a box, take from it old and

dirty clothes, and put them on and look at them. Having seen this, the king went into the jewel-chamber and asked Ayaz : " Why did you put on such clothes ? " Ayaz made representation : " When I was not in Your Majesty's service I used to wear such clothes. Now, through Your Majesty's generosity I have obtained fine raiment. Every day I put on my old clothes, so that I may not forget my former condition and may recognize the magnitude of Your Majesty's favour. When the king heard this answer he was much pleased ; he embraced Ayaz and promoted him.

35.

LOWER STANDARD, CALCUTTA.

It was important that we should reach the village before dawn, as the dacoits we were in search of were known to be hiding there, and would certainly leave as soon as it was light. Our intention was to surround the house in which they were hiding, and to secure their arrest without loss of life, if possible. So we started on horseback at ten o'clock at night and made our way as rapidly as we could in the darkness. There was no moon during the first two hours, but it rose towards midnight and gave us a little light. We had about 25 or 30 miles to ride, and we could not go very fast owing to the track lying across country, by footpaths for the most part. We reached the village soon after three o'clock, about an hour or so before dawn. It was very cold, and we were glad of some coffee which we had brought with us in bottles, and now heated in a *lota* over a fire made of sticks. This with some biscuits made an early meal, and we all felt more comfortable after it. As soon as the day began to break, we crept stealthily forward and silently surrounded the house which was pointed out to us by our guide.

and waited patiently for the dacoits to make their appearance.

36.

MISCELLANEOUS.

If you heard this news yesterday why did not you come immediately and inform me of it? This is the cloth which I bought at the auction. If you wish to remain in my service you must always obey my orders. If that man comes here to-day, tell him to go away, as I do not wish to see him again. If you had come to my house yesterday you would have met my friend. The man whom I saw in the town yesterday is the same of whom I spoke to you a few days ago. Instead of being satisfied, they began to quarrel and to abuse one another. He wished to go shooting yesterday, but, on account of illness, was unable to do so. Had I been there, I would not have allowed him to leave the house. I will accompany you to-morrow, if my master will give me permission to do so.

37.

LOWER STANDARD, MADRAS.

Sivaji then undertook the most important expedition of his life, the invasion of the Carnatic. It will be remembered that Sivaji's father, Shahji, had received a jaghir in the Carnatic. Before his death in 1664 he had very much increased his power and possessions, which included Tanjore. He was succeeded by his son Venkaji, and the professed object of Sivaji's invasion was to obtain from Venkaji one-half of his father's estates and jewels, which he claimed by the law of inheritance. On his way south he visited Kutb Shah at Golkonda and entered into a treaty offensive and defensive with him against the Mughals. He passed Madras on his way to the hill fortress of Jinji, which

surrendered to him, while another division of his army captured Vellore. Venkaji was soon brought to terms, and agreed to divide the jewels and share the revenue with Sivaji. It should be remembered that Venkaji was the founder of the Mahratta kingdom of Tanjore, which will be frequently mentioned later on. On Sivaji's return march, Masand Khan of Bijapur implored his aid against the Mughals who had infested his capital.

38.

MISCELLANEOUS.

On the fourth day of his journey, being in want of food, he alighted from his horse, and sitting down by a fountain, took some biscuits and dates out of his wallet; and as he ate his dates, he threw the stones about on all sides. When he had done eating, being a good Mussulman, he washed his hands, his face, and his feet, and said his prayers. He was still on his knees, when he saw a Genie appear, white with rage, of enormous stature. The monster advanced towards him, scimitar in hand, and spoke to him in a terrible voice, thus: "Rise up, that I may kill thee, as thou hast killed my son." The merchant, frightened at the hideous shape of the giant, answered: "How can I have slain thy son? I do not know him, nor have I ever seen him." "What!" replied the Genie, "didst not thou take dates out of thy wallet, and after eating them, didst thou not throw the stones on all sides?" "I do not deny it," answered the merchant. "Then," said the Genie, "I tell thee thou hast killed my son."

39.

LOWER STANDARD, CALCUTTA.

"But first tell us," said the Sardar, addressing me, "what have you seen? What have you done? Where are the

Russians posted? How many of the Russians are there? Where are their Cossacks? Have you heard anything of the Georgians? Where is the Russian Commander-in-Chief? What are the Lesgés about? Where is the rebel Ismail Khan? Come, tell us everything." Then, turning to the munshi, he added: "Do you, munshi, write down all he says."

Raising my eyes, I said: "In comparison with the Persians they are dogs. One Persian with a spear could kill ten of those poor beardless Russians. There are but few of them on the frontier. Five, six, seven or eight hundred—perhaps a thousand or two thousand, not more than three, and certainly not four thousand. They have some ten, twenty, thirty or forty guns; perhaps fifty or sixty, but barely a hundred or two hundred. As for the Cossacks, they are nothing, nothing."

"Say," said the Chief of the Police, spitting, "that they are monkeys mounted upon bears. Who commands the infidels? How many guns, did you say?" "Four, five or six," said I.

"Oh, my God," said the munshi, "just now I wrote fifty or sixty. Which figure is right?"

40.

MISCELLANEOUS.

How many officers and how many soldiers are there in your regiment? What is your rank, and how long have you been an officer? At what time will the regiment march to-morrow? Did he withdraw his bayonet from the scabbard or not? How many men were slain, how many wounded; and how many prisoners were taken? That man standing behind a tree is a spy, seize him and bring him to me at once. Our army gained many victories, and the enemy suffered many defeats? They had thrown many corpses into the ditch. Most of the fugitives escaped, but a few were caught. The prisoner intentionally

absented himself from evening parade. He told the corporal that he intended to desert from the regiment as he did not wish to serve in the army. He fired at the target, and almost hit it. If the detachment had marched yesterday, it would have arrived at Delhi to-day. If our army had been present, the enemy would not have plundered the city.

41.

LOWER STANDARD, MADRAS.

Being unwilling to sustain an attack from this formidable force, the French retreated to Srirangam, an island close to Trichinopoly, in which there were two strongly fortified pagodas, where they were besieged by the English and their allies. Trichinopoly, which had been the scene of constant warfare for the last two years, was now in the possession of the English, who held it for their ally; and, leaving a sufficient garrison there, Major Lawrence returned to Fort St. David. An attempt was subsequently made to take the strong fort of Gingee in order to establish the authority of Mahomed Ali in that part of the country; but the attack was unsuccessful. Major Lawrence, however, soon afterwards met the French army in force near the village of Bahoo, between Fort St. David and Pondicherry, where he was again triumphant.

42.

LOWER STANDARD, MADRAS.

The two armies were drawn up in battle order on the plain before Trincomallee. Along the front of the English army there was an extensive swamp. Hyder expected that they would pass over this, and hoped to throw them into confusion while they were making the attempt. Colonel Smith, however,

observing a small hill on the right of the swamp, ordered his troops to march round it. His object was to fall without warning on the enemy's flank. Hyder imagined from this movement that they were retreating, and advanced towards the same hill, in the opposite direction, to cut them off. The two armies met unexpectedly. Hyder's artillery was not up; but the English had theirs, and used it well. Their rapid firing threw into confusion the enemy's cavalry: they fled on all sides and the victory was decided by the English infantry.

43.

MISCELLANEOUS.

If you remain standing on the plain you will be wounded. If the sentry had not seen the enemy, we should certainly have been killed. Where was the enemy's cavalry when our cavalry attacked the guns? After the fort had been besieged for seven months the garrison surrendered. They attacked us on all sides, but we repulsed the attack, and they were obliged to retreat. We dug a mine and blew up the tower. The infantry charged through the breach and took the fort. The English general, with his small force, prepared to defend the town. The pioneers have cut down all the trees and bushes on the side of the road.

44.

LOWER STANDARD, MADRAS.

Madras was now in very great danger. Hyder Ali was coming down with his armies upon the plains of the Carnatic. It was well known throughout India that he had been collecting a large army for this purpose. He had also invited the Nizam and Mahrattas to assist him. Others, too, wished to join him from all sides. The Governor and the Government of Madras were

not aware of his preparations. No well-trained army was ready to oppose a foe. No stores were ready for the troops. Finally, quarrels amongst the members of Government delayed necessary preparations. When they saw the smoke of the villages set on fire by Hyder, they recognised the danger. The foe was but eight miles distant. Porto Novo was captured, and now Conjeeveram was in Hyder's hands. Then, indeed, they began to make every preparation. Treasure was brought from Bengal, and an army was immediately despatched to check the enemy.

45.

LOWER STANDARD, MADRAS.

On the 27th of September, however, another battle was fought near the hill of Sholingur, at no great distance from Vellore. Hyder was taken by surprise. He held his ground for some time, but finding himself worsted, he ordered a retreat; and while that movement was being effected, he gave directions for his cavalry to charge over and over again. Although they were repulsed in each encounter, they persevered in order that his artillery might be enabled to retire in safety. The enemy's loss was about 5,000, while that of the English was only a hundred.

The 20th Madras Native Infantry highly distinguished themselves in this action; and in memory of the good service which they performed on this occasion, they still bear the name of "Sholingur" upon their colours.

46.

MISCELLANEOUS.

The prisoner escaped with the connivance of the sentry. If he had obeyed the officer's orders, he would not have been punished. The prisoner is to be tried by Court Martial on a charge

of desertion. The Court found the prisoner guilty of the charge, and sentenced him to be dismissed from the service. Are you guilty or not guilty of the charge you have heard read? Do you wish to be tried by English or by Native Officers? Is this the prisoner's first offence? The punishment for this offence is imprisonment with hard labour. The President and the Members of the Court were appointed by order of the Commander-in-Chief. The finding of the Court Martial has been confirmed.

47.

MISCELLANEOUS.

In a certain city some bales of cotton were stolen, and the cotton sellers informed the king. The king ordered search to be made, but not a single thief was discovered. Meanwhile one of the nobles said to the king: "If Your Majesty will order me, I will catch the thieves." The king agreed. The noble went home, and caused all the inhabitants of the city to be summoned to his house, under the pretence of an invitation to a feast. When all the people had assembled, and were seated, the noble went among the company, looked at the faces of all, and said: "What shameless fools are the men who have stolen the cotton, for they have come into this assembly with pieces of cotton sticking in their beards." On hearing these words, some of the men began to rub their beards with their hands. The noble thus discovered that they were the thieves. The king was much pleased, and praised the cleverness and wisdom of the noble.

48.

HIGHER STANDARD, CALCUTTA.

By mistake I took the wrong road, and did not discover my error until I had travelled nearly four miles, when, coming to

an eminence, I observed the river considerably to my left. Directing my course towards it, I travelled through long grass and bushes with great difficulty, until two o'clock in the afternoon, when I came to a small but very rapid river, which I took at first for a creek, or one of the streams of the Niger. However, after I had examined it with much attention, I was convinced that it was a distinct river, and as the road evidently crossed it (for I could see the pathway on the opposite side), I sat down upon the bank in the hopes that some traveller might arrive who would give me the necessary information about the fording-place.

I waited thus for some time, but as no one arrived, I determined upon entering the river considerably above the pathway, in order to reach the other side before the stream had swept me too far down.

49.

MISCELLANEOUS.

Two men gave their property into the charge of an old woman, and said: "When we both return, we will take our own property." After some time one of those men came to the old woman and said: "My comrade is dead, give me all the property." The old woman, being helpless, gave it all to him. Some days afterwards, the other person came and demanded his property. The old woman replied: "Your comrade said you were dead; and although I told him I did not believe him, he would not listen to me, and has taken away all the property." The man took the old woman before the judge, and demanded justice. The judge, after much reflection, finding that the old woman was innocent, said to the plaintiff: "The condition you made with her was this: 'When we both return, we will take away our own property.' It is better that you should bring

your comrade, and take away your property. Alone, how will you take it?" Then the plaintiff, speechless and ashamed, went away.

50.

HIGHER STANDARD, CALCUTTA.

After much cogitation, a plan suggested by one of the mahouts, which looked promising, was tried. Two of the most intelligent female elephants employed in forest work were selected, and these were taught to elevate their trunks on the approach of another elephant. That which first gave warning was always rewarded with some little dainty, so that in a little time they became so clever that another elephant could not approach within several hundred yards, but they would scent it out and give warning by raising the trunk. When they were sufficiently trained I myself mounted one, and mounted two good shikaris on the other, and then we started on the trail of the mad elephant. On the second day, a little before noon, while passing near a clump of bamboos, both the elephants gave sign towards the right. Shortly after, the crackle of branches was heard, and among the bamboos, which were so thick as almost to conceal it from sight, the huge dark body of the elephant was seen, and from the occasional glimpse of his huge tusks, as he moved his head, we had no doubt that this was the elephant we were in search of.

51.

COLLOQUIAL SENTENCES. HIGHER STANDARD, CALCUTTA.

1. Sir, the elephant about which you wrote to the Maharaja Sahib has just arrived, and this letter was brought by the mahout, who says he was ordered to give it to the Sahib, with compliments.

2. The elephant is a very strong one, a female, about nine feet high, and accustomed to all kinds of shikar, especially tiger shooting.

3. The mahout says he has been travelling all day, and that the elephant must be fed, but he has no food for it. He asks Your Honour for some money to buy the necessary food.

4. Ask him how much he wants, and what he will buy for the elephant. I expect some of the money will go to feed himself. Find out from him, quickly.

5. He says a rupee will be sufficient, Sir, and that he will buy eight seers of flour, a seer and a half of raw sugar and some sugarcane for the elephant, and flour and *dal* for himself.

6. Very well, give him two rupees, and tell him he must be here with the elephant to-morrow morning at half past five, precisely, as I wish to make an early start. Stay, you had better say five o'clock.

52.

COLLOQUIAL SENTENCES. HIGHER STANDARD, CALCUTTA.

1. Call the man in, and let me hear what he has to say; but caution him that unless he speaks the truth, I will have him severely punished by the magistrate.

2. If he has any witnesses to call, they must be brought before me afterwards, one by one, and in the meantime take care they are kept apart, so that they may not be able to make up a story.

3. Place the two men, whom he says he can identify as his assailants, with the other men of their troop, and let them be drawn up for inspection.

4. As the men were in uniform at the time, the troop must parade in uniform, in half an hour's time from now on the

ground to the east of the quarter-guard, where it will be in the shade.

5. After giving the necessary orders, you will return here and bring with you the regimental writer and the native doctor. On your return, the complainant must be brought before me ; till then, keep him away from the rest of his party.

53.

HIGHER STANDARD, MADRAS.

The dacoits appeared to be in great fear of the Indian troops, and whenever they heard of any in the vicinity, they at once moved away to dense jungle far away from roads and villages. About twelve of these dacoits were Cheen Musalmans ; they wore loose trousers like the Chinese, and prayed three times a day on mats. They could only speak the Burmese language, but the Boh knew a smattering of Hindustani, and he alone could converse with me as I did not know Burmese. The Boh gave me a spear and dah, and on the march I was told to go behind him with the other dacoits. The order of march used to be : first three dacoits, very plucky and well armed ; then the Boh, followed by his wives, and lastly the main body of the dacoits.

54.

MISCELLANEOUS.

A slave ran away from his master. After some time the master went to another city. There he saw the slave, and asked him why he had run away. The slave seized the skirt of the master's garment and said : "Thou art my slave. Thou hast stolen much of my money and hast run away. Now I have caught and will punish thee." In short, they both went before the judge and demanded justice. The judge made them both

stand near a window, and said: "Both of you put your heads out of the window together." When they had both put out their heads, the judge ordered the executioner, "Cut off the slave's head." On hearing this, the slave hastily withdrew his head. The master moved his head not at all. The judge punished the slave, and delivered him to his master.

55.

HIGHER STANDARD, MADRAS.

During the time I was with the dacoits, no prisoners were killed, but a few villages were burnt. The villagers, on being asked to supply the Boh and his band with food, refused to comply, and produced some papers from the British authorities to the effect that they were not allowed to help and harbour dacoits. The Boh got much enraged on reading those papers: he tore them to pieces, stamped on them, and then set fire to the villages. His wrath did not end here. He ordered his companions to seize as many villagers as they could lay their hands upon, and flog each of them in his presence for refusing to supply them with the necessaries of life. After this the Boh with his men came to a palm-grove, and, as he had become very thirsty, he ordered some of his dacoits to steal toddy.

56.

MISCELLANEOUS.

Some merchants brought some horses to a king. The king liked the horses very much, bought them, and having given to the merchants an advance of a lakh of rupees, said: "Bring more horses when you return." The merchants took leave and departed. Some days afterwards, the king, being in a merry

state of mind, said to his minister: "Write down the names of the fools." The minister replied: "Protector of the world! I have written them down already. The first of those names is that of Your Majesty." The king asked: "What is the reason of that?" The minister said: "To give to merchants a lakh of rupees, without security, and without knowing where they live, is a sign of folly." The king replied: "If the merchants bring the horses, what will you do then?" The minister said: "Your Majesty's name shall be erased from the list, and the names of the merchants shall be entered instead."

57.

HIGHER STANDARD, MADRAS.

There was now much talk of peace; but Tippu's tone was arrogant and proud, and no terms could be agreed upon. But there was still an army in the field to oppose him. Colonel Fullarton, who commanded it, had been at first perplexed by various contradictory orders from Madras; but he was at last free to advance in whatever direction he pleased. He marched boldly and rapidly across the peninsula from Tanjore and Trichinopoli towards the western coast, proposing to join General Macleod, who commanded a force at no great distance from Mangalore. On hearing of the violation of the truce, however, he altered his plans, advanced towards Palghat and Coimbatore, and took both those towns. He was prepared to march upon Seringapatam and to avenge Tippu's broken faith with regard to Mangalore, when he received orders to suspend hostilities on account of the negotiations which were then taking place. After many evasions and delays, a treaty was concluded, and by its conditions each party restored what had been gained during the war.

58.

MISCELLANEOUS.

A king ordered a blacksmith to make him a good suit of armour. The blacksmith prepared the armour, and took it to the king. The king, with the intention of testing it, put it on the ground, and struck it with his sword. The armour broke in two. The king said to the blacksmith: "If you again make me such armour, I will cut off your head." The blacksmith went home, and told his daughter of the king's anger. The girl, who was very clever, said: "Make the armour ready; I will take it to the king this time." In short, the blacksmith made the armour. His daughter put it on, and, taking a sword in her hand, went to the king and said: "Now, be pleased to test the armour." The king said: "Why have you put it on?" She replied: "Oh, Lord! the custom is to test armour, while it is on the body. Therefore I have put it on." The king was much pleased with these words, and gave her a reward.

59.

COLLOQUIAL SENTENCES. HIGHER STANDARD, CALCUTTA.

1. Sir, this villager has just come in and says he has a complaint to make. He refuses to tell me what it is, but insists upon seeing one of the European officers, so I have brought him to you. His name, he tells me, is Dulari Singh, and he is the headman of the village of Dunera near here.

2. Well, Dulari Singh, what do you wish to say? Tell me exactly what your complaint is, without fear; only be careful that what you say is the exact truth, without any exaggeration or misstatement.

3. Protector of the poor, your humble suppliant has the responsibility for the safety and welfare of the village of Dunera,

of which he is headman. He himself is an old man and very poor ; but he will lay their sorrows before your Honour, knowing the Sarkar is always just and will not uphold oppression.

4. This is the matter, that yesterday afternoon, a little before sunset, a pony belonging to your Honour's grass-cutters entered one of our fields and was eating the young wheat.

5. The owner tried to turn it out, but your Honour's grass-cutters set upon him and beat him severely, and left him lying in the field with his hands tied to his feet so that he could not move.

60.

COLLOQUIAL SENTENCES. HIGHER STANDARD, CALCUTTA.

1. Sir, I have to report that after last night's heavy rain, the parade ground is under water so that it will be impossible for the regiment to parade.

2. Very well ; the parade must be countermanded, and the men must take the horses out in watering order along the high road towards the Jagah Sagar lake.

3. The ditch on the east side of the lines is brimful of water, and if the rain comes on again, as appears probable, the lines will soon be flooded. As it is, the horse hospital is knee deep in water.

4. What about the men's huts ? Are they leaking ? I am afraid that the repairs can hardly have been completed before the storm came on, and some of the roofs were far from sound.

5. As a rule they are fairly dry, sir, but the row of huts towards the south-west, which were left till the last when the repairs were undertaken, are leaking so badly that the men will have to turn out for a time.

6. As it is, their clothes and accoutrements have all got wet through, and they are now busy drying them in the sun.

61.

HIGHER STANDARD, MADRAS.

The progress of the mutiny was rapid. Every station where Bengal regiments were posted, became more or less a scene of anarchy and confusion. At most places the officers were thoroughly taken by surprise. They could not believe that men, who had hitherto obeyed, followed, and apparently respected them, could turn against them with such treachery and ingratitude. In many places, even where there were English troops, no preparations were made; but happily this was not the case everywhere. At Lucknow, the capital of the province of Oude, Sir Henry Lawrence, who had lately been sent there as Chief Commissioner, with wise promptitude and foresight laid in provisions for a siege; and while he exerted himself to the utmost to maintain order, to cheer the faithful, and to overawe the rebellious, quietly prepared for the worst. His conciliatory measures seemed at first successful, but at length they entirely failed.

62.

HIGHER STANDARD, MADRAS.

When the tidings of the battle of Chillianwalla were received in England, they caused a painful sensation among all classes of the community, and the Government thought it advisable to appoint Sir Charles Napier to command the army in India and to prosecute the Punjab war; but long before he arrived in this country, the war had been brought to a favourable conclusion. On the 21st of February, a decisive action took place at Gujrat, where Sher Sing had taken up a strong position with an army of 60,000 men, fifty-nine guns, and a detachment

of Afghan cavalry under a son of Dost Mahomed Khan. Gujrat was almost entirely an artillery battle. The English batteries cannonaded the Sikhs for three hours, and at the end of that time, the British infantry put the whole of the Sikh force to flight, captured all their cannons, and pursued them till darkness fell. The Afghans fled rapidly from the field and were followed by Sir Walter Gilbert to the entrance of the Khyber Pass.

63.

COLLOQUIAL SENTENCES. HIGHER STANDARD, CALCUTTA.

1. I am very glad to see you, Subahdar Sahib, the more so as I shall like to hear how you fared during the march through Tibet. You must have had rather a rough time, I fancy.

2. Yes, sir, we had to encounter great difficulties in some ways, more especially in the higher parts of the mountain ranges, where the cold was very intense.

3. It was difficult, too, to breathe, and the men complained very much of shortness of breath, which made the least exertion very painful, causing headache and in some cases sickness.

4. The last stage of the ascent was very difficult, as a heavy fall of snow had completely blocked the road, and progress was very slow owing to our having to cut our way through the snow.

5. Even after the road was cleared, the frozen surface of the snow was so slippery that the baggage animals could hardly stand; fortunately very few were lost.

64.

HIGHER [STANDARD, MADRAS.

But towards the end of the year Bassein was captured, and the whole combined force of the Mahrattas was defeated. While the

English armies were thus successful, and were recovering somewhat of their lost reputation, a terrible enemy burst on the Madras Presidency and carried fire and sword almost to the very gates of Fort St. George. Haidar Ali of Mysore had formed an alliance with the Nizam and the Mahrattas against the English, and as now the greatest number of troops that the latter could collect would be necessary to protect their interests in the south, an attempt was made by Goddard to enter into negotiations with Nana Farnavis to bring the war to an end. The Court at Poona delayed, Goddard, thinking to overawe them, marched with six thousand men into the Konkan and threatened Poona. The Mahrattas laid waste the country, harassed Goddard's rear, cut off his convoys and intercepted his baggage, so that it was with the utmost difficulty he made good his retreat to Bombay.

65.

HIGHER STANDARD, MADRAS.

The Bombay Government were delighted at seeing their original policy now being carried out. They resolved not to wait for the force that Hastings had despatched from Bengal, but to invade the Mahratta country at once. The arrangements for conducting Raganath Rao to Poona and placing him on the throne were entrusted to a committee, consisting of Mr. Carnac and Mr. Mostyn, Members of the Bombay Council, and Colonel Egerton, the Commanding Officer. The army left Bombay in November 1778, and early in January advanced to within eighteen miles of Poona. Meanwhile, Sindia had arrived there, had united the different factions, and with thousands of Mahratta horse, he came up with the British at Talegaon. The Bombay

army consisted of only two thousand six hundred British troops. Mr. Mostyn had died before the army left Bombay, and Colonel Egerton, in consequence of ill-health, was obliged to hand over the command of the army to Colonel Cockburn. Mr. Carnac proposed a retreat, and, under cover of the night, the British army began to retire.

66.

HIGHER STANDARD, CALCUTTA.

The following story will show what is meant by the value of small signs :—

A party of men once found themselves in a desert country where there were no rivers or water-courses in sight, and as they had no water left, they were suffering greatly from thirst. The person, who was acting as scout for the party, went out some two or three miles ahead to a place where the ground seemed to slope slightly downwards, but could find no sign of water.

As he was coming slowly back again, he noticed that the sand in one place had recently been scratched up and was of a darker colour than the rest of the sand. He at once dismounted, and, on feeling the sand, found that it was moist ; so he set to work and dug a little deeper down and found that the soil was quite moist lower down, so that he had every hope that water could be reached by digging still deeper. Just at that moment two pigeons flew out from a rock close by, and on going to the spot, he found there a small pool of water which yielded enough for the immediate requirements of the party.

This shows how important it is to keep one's eyes open, and to notice every little thing, however unimportant it may seem at the moment.

67.

HIGHER STANDARD, CALCUTTA.

In the course of the day the works sustained extensive damage from the fire of our guns, and in a few hours the breach became nearly practicable, and scaling ladders and other necessities for storming the fort were collected in the trenches. The previous night we had learned from an intelligence officer that the river was easily fordable, with a smooth rocky bottom. By nightfall there was a practicable breach of about a hundred and fifty feet wide, and it was determined to attempt the assault soon after daybreak on the following day. The storming party was composed of upwards of 4,000 men, divided into two columns with orders to file to the right and left along the top of the ramparts after entering the breach. Immediately the orders were given, the men rushed forward in the face of a fearful cannonade, but barely ten minutes elapsed before the foremost assailants had crossed the river, leapt over the ditch, mounted the breach and planted their colours on its summit. The breach was soon crowded by soldiers, who carried everything before them, and established themselves securely on the ramparts.

68.

HIGHER STANDARD, MADRAS.

Peace now reigned in all the lower provinces of Egypt and in the Nile valley as far as the southern border at Aswan. But the Sudan now, as ever, was a thorn in the side of the Government. Its wild tribes, secure in their mountains and deserts, had no intention of changing their Christian faith to Islam, nor of abandoning their ancestral right of raiding the

wealthy cities of Egypt. An expedition which Amr sent against the Nubians, not merely failed to conquer them, but was forced to retreat, for it suffered much from the skill of the Nubian archers. Desultory fighting lasted for some years, till in the Khalifate of Othman a treaty of peace was made. Under it the Nubians agreed to deliver, by way of tribute, a number of slaves annually to the ruler of Egypt. The Arabs, on their part, agreed to deliver convoys of provisions and to give each tribal chief a robe of honour. It was clearly a peace on equal terms: the time had not yet come for the conquest of the Sudan.

69.

HIGHER STANDARD, MADRAS.

The Rani of Jhansi was slain in battle before Gwalior, and Tantia Topee, who had fled with a remnant of his followers, was caught after several months' wandering.

Peace and tranquillity now re-appeared. Every effort was made to restore order and to infuse confidence in the provinces which had been the scene of war. Victory had everywhere crowned the English arms; and Lord Canning, who had always remained calm and courageous during the darkest day of danger, exerted himself to the utmost in offering clemency and mercy to the conquered. Rewards were liberally bestowed on those who had shown kindness to English fugitives in the time of trouble, and who had remained faithful among the faithless, while those only who had been guilty of murder were punished. The most conspicuous of the rebel leaders were either taken captive and executed or perished in exile. Nana Sahib, the most cruel of all, died a fugitive in Nepal.

The principal change which resulted from the mutiny was the abolition of the East India Company's political power.

70.

HIGHER STANDARD, CALCUTTA.

An Indian village consists of a collection of huts with walls about eight feet in height, built of mud, or occasionally of sun-dried bricks. The roof is generally thatched, but latterly tiled roofs are more commonly seen than they were some years ago, the tiles being laid upon a framework of split bamboo. Sometimes the roof is covered with a creeper, which has large leaves and yellow flowers, and has a fruit which the natives eat as a vegetable.

The village generally stands in the middle of cultivated ground, and, according to the time of year, one may see crops standing in the fields, or the villagers hard at work ploughing to prepare the land for sowing the seed. For ploughing, bullocks are most commonly used, two bullocks to each plough. Generally there is only one man to each plough, but now and then one may see two men, one of whom drives the oxen, while the other guides the plough by means of a handle, and keeps the ploughshare straight. Near the village there is generally a grove of mango trees, which afford a welcome shade in the heat of the day for both men and beasts. Their water-supply is either from a well or from a tank. Sometimes they are near a river, and in that case the river water is preferred for drinking and cooking. The fields are largely dependent on rain, but they are also irrigated.

71.

HIGHER STANDARD, CALCUTTA.

In the evening a council of war was held to decide upon the point from which the fortress might be attacked most successfully, and in such a way as to involve the least possible loss of life on our side.

At first it was proposed to attack the south-west angle; but at this point the fortifications were known to be very strong, and, moreover, considerable difficulty was feared in making the direct assault after the walls had been breached by our siege artillery, owing to the ground being intersected by deep nullahs. On the other hand, it was considered that the western angle would be the best point to attack as it projected beyond the main body of the fortress, and was imperfectly protected by the other defences. Moreover, if the attack were made from the south, this angle would be exposed to a fire from the northern bank of the river which flowed close under the walls of the fortress. This river was evidently fordable at present, as men and cattle had been seen crossing it without difficulty, and although the monsoon was close at hand, it was hoped that the fortress would fall before its arrival rendered the river impassable.

This plan was finally adopted, and early next morning a division of our army crossed the river after repelling a fierce sortie by the garrison, and took a position on the northern bank from which it could effectually assist the main attack from the south.

72.

HIGHER STANDARD, MADRAS.

Nine days afterwards General Pollock reached Jellalabad. He had advanced from Peshawar and he stormed the Khyber Pass with perfect success and little loss. He had come to relieve the illustrious garrison. He remained for some months at Jellalabad, before he was permitted to go forward. On the 20th of August, however, he began to advance with all his force to Kabul. Near Gundamuk he drove the enemy from some forts and a position on the surrounding hills. At Jugduluk

the Afghans, who crowded round the advancing army and fired upon it from the heights, were put to flight by a few English soldiers. It was at Jugduluk that the English had suffered severely, a few months before, in the retreat from Kabul. At Teyeen a harder struggle took place, and was followed by a decisive victory. On the 15th of September an English army, triumphant and inspirited, encamped again at Kabul. General Nott advanced from Kandahar. He defeated a force under Shums-ud-din on the 6th September. On the 15th he drove back the Afghans, passed through the defile and joined General Pollock.

73.

HIGHER STANDARD, CALCUTTA.

The result of this reconnaissance was to show that the enemy were about twenty-eight thousand strong, and posted in a strongly intrenched position, flanked on one side by a marsh and on the other by a bend of the river, while in their front lay some open ground without any sort of cover, which would have to be crossed by our troops before they could carry the position by a frontal attack which, it was seen, would result in a great loss of life. We were not in sufficient force to attempt any turning movement, so there was nothing for it but to occupy the best position we could find, and wait for reinforcements. The cold was intense, and our men suffered severely from it, as they had had three weeks' heavy marching with frequent engagements, and very many of them were quite unaccustomed to cold. The scarcity of food, owing to the enemy's burning everything as they retreated northwards, was an additional source of anxiety. Our transport had proved insufficient, many of the mules and ponies having died of cold, and several having been drowned while trying to cross the river, owing to

their missing the narrow ford, and being carried away by the rapid stream which was swollen by the melting snow.

74.

HIGHER STANDARD, CALCUTTA.

The troops were in a state of great exhaustion as they had had no water for some hours, and the sun was extremely hot. They had emptied their water-bottles early in the afternoon: and although small parties had been sent in all directions to look for water, they had met with no success. It was near sunset when we received intelligence that the enemy's army was advancing, and the troops had barely time to get under arms and take up their respective positions when the news was confirmed. The horse artillery and cavalry were immediately sent forward, while the infantry, accompanied by the field batteries, moved forward in support. We had not gone more than two miles when we found the enemy, who were advancing in order of battle against us. Accordingly, the horse artillery took up a forward position with the cavalry on their flanks. The country was quite level, crossed at intervals with low tamarisk jungle, and with sandy hillocks here and there, behind which the enemy had concealed their artillery and part of their infantry.

After a few minutes' severe cannonading on both sides, the enemy's fire seemed to slacken somewhat, whereupon the cavalry on our right were ordered to make a flank movement upon the enemy's left with a view of threatening and turning that flank if possible. This manoeuvre was so well and rapidly carried out, that our cavalry turned the enemy's flank completely, and charging along the whole rear of their infantry and guns, caused the fire of their guns to cease, and put their cavalry to flight.

VOCABULARY.

The Hindūstānī words have been printed in the Roman character only, to save space: but students, by a careful study of the Alphabet, will be easily enabled to transliterate them into Urdū.

The Vocabulary does not give *all* the Hindūstānī equivalents of the several English words, but merely those which are considered most suitable for the passages to be translated.

If a word is omitted from the Vocabulary, it is to be understood either that a synonymous term should be employed, or that the sentence must be paraphrased, as it is often impossible to make a literal translation.

It should be remembered that every Infinitive of a Verb is also a Verbal Noun, and is declinable, *e.g.*, *bolnā*, 'speaking,' *bolne kā*, 'of speaking'; *laṛnā*, 'fighting,' *laṛne kā*, 'of fighting': also that many Verbs may be formed by the addition of Nouns or Adjectives to the verb *karnā*, 'to do,' 'to make,' *e.g.*, *kām karnā*, 'to work'; *pūrā kārṇā*, 'to fulfil' (to make complete).

ABBREVIATIONS.

(*s.*) substantive, (*adj.*) adjective, (*adv.*) adverb, (*prep.*) preposition, (*m.*) masculine, (*f.*) feminine, (*neut.*) neuter verb, (*act.*) active verb, (*mil.*) military.

k=*karnā*; *h*=*honā*.

N.B.—Substantives, whose gender is not noted, are masculine.

A

A, *ek*.

Abandon, to, *chhor denā*.

Able, to be, *saknā*.

Abolition, *faskh*.

About (*adv.*), very near, close upon, *qarīb (-ke)*.

Absence, *ghair-hāziri (f.)*.

Absent, *ghair-hāzir*.

Absent oneself, to, *ghair-hāzir h*.

Abundance, *kaṣrat (f.)*.

Abuse, *gālī (f.)*.

Abuse, to, *gālī denā (-ko)*.

Accede to, *manzūr k*.

Accept, to, *qabūl k*.

Accident, *hādiṣa*.

Accompany, to, *sāth-ho-lenā (-ke)*.

According to, *muwāfiq (-ke)*.

Accordingly, *chunānchī*.

Account (of money), *hisāb* ; (narrative), *bayān* ; on account of (owing to), *ke sabab*.

Accoutrement, *kīl kāñṭā*.

Accustomed to, to be, *ādī h*.

Acknowledge, to, *iqrār k*.

Acquaintance (person), *āshnā (m.)* ; (knowledge, information), *wāqifiyat (f.)*.

Across, *pār (-ke)* ; *us taraf (-kī)*.

Act, *kām*, *‘amal*.

Act, to (do), *karnā*.

Action, *kām* ; battle, *larā’i (f.)*.

Add, to, *jornā*.

Additional, *ziyāda*.

Address, to, *mukhātīb h (kisī kī taraf)*.

Admiration, *ta‘ajjub*.

Admit, to (acknowledge), *mān-nā* ; (let in), *āne denā*.

Adopt, to (as a plan), *ikhṭiyār k*.

Advance, to (*neut.*), *āge barhnā*.

Advance (of money), *peshgī (f.)*.

Advanced guard, *harāwal*.

Advantage, *fā’ida*.

To take advantage of (an occasion), *apnā qābū chalānā*.

Adventure, *mājarā*.

Advice, *ṣalāḥ (f.)*.

Advisable, *muqtaṣā-‘e-maṣlaḥat, munāsib*.

Advise, to, *ṣalāḥ denā*.

Afford, to (give), *denā*.

Afraid, to be, *ḍarnā*.

After, *pīchhe (ke)*, *ba’d (ke)*.

Afternoon (*adv.*), *do pahar dhale*.

Afterwards, *ba'd* (ke).

Again, *phir*.

Against, *ba-khilāf* (ke).

Age, '*umr* (f.).

Ago (formerly), *peṣhtar*; a few days ago, *thore roz hū'e*; some time ago, *kuchh 'arṣa guzrā*.

Agree, to (to), *rāzī h*; to suit, *muwāfiq ānā* (ko).

Ahead, *āge*.

Air, *hawā* (f.).

Alarm, *dar, khauf*.

Alarmed, *khauf-zada*.

Alert, *hushyār*.

Alight, to, *utarnā*.

All, *sab*.

Alliance, *mu'āhada*.

Allow, to, *ijāzat denā*; *denā*.

Allowed, to be, *pānā*.

Ally, *sharik*.

Almost, *qarīb*.

Alone, *akelā*.

Along, to go, *chalā jānā*.

Already, *abhī, pahle se*.

Also, *bhī*.

Alter, to, *badal denā*.

Although, *agarchi*.

Always, *hamesha*.

Ambush, *ghāt* (f.), *kamīn-gāh* (f.).

Ammunition, *bārūd golā*.

Amongst, *meñ, ke bich*.

Amount, *jumla*.

Anarchy, *harj marj*.

Ancestor, *purukhā, buzurg*; ancestors, *bāp dāde*.

And, *aur*.

Anger, *ghuṣṣa*.

Angle, *konā*.

Angry, *khafā*.

Animal, *jānwar*.

Ankle, *ṭaknā*.

Annoy, to, *satānā*.

Annually, *sālāna*.

Another, *dūsrā*; of one another, mutual, *ek dūsre kā*.

Answer, *jawāb*; to— *jawāb denā*.

Anxiety, *fikr* (f.).

Any, *kuchh, ko'ī*; anything, *kuchh*.

Apart, *alag*.

Apparently, *zāhirañ*.

Appeal, *apil* (f.).

Appeal (to), to *rujū' k*; *apil k*.

Appear, to, *nazar ānā*; to seem, *ma'lūm h*.

Appearance, *zuhūr*.

- Appoint, to, *muqarrar k*; to be appointed, *muqarrar h*.
 Appointment (office), *manṣab*.
 Approach, to, *nazdīk ānā*.
 Archer, *tīr andāz*.
 Arabic, 'arabī.
 Arise, to, *uṭhnā*.
 Arm, *bāzū*.
 Arms (weapons), *hathyār*.
 Armed, *hathyār-band*.
 Armour, *zīrah (f.)*.
 Army, *fauj (f.)*, *lashkar (m.)*.
 Around, *gird (-ke)*.
 Arrangement, *band-o-bast, intiqām*.
 Arrest (imprison), to, *qaid k*.
 Arrest, *naẓar-bandī (f.)*.
 Arrival, *dar-āmad (f.)*.
 Arrive, to, *pahuñchnā*.
 Arrogant, *maghrūr*.
 Arrow, *tīr*.
 Arsenal, *top-khāna*.
 Artillery, *top-khāna*.
 As, *jaisā*; as much as, *jitnā*.
 Ascend, to, *chaṛhnā*.
 Ascent, *chaṛhā'o*.
 Ashamed, *sharminda*.
 Ask, to, *pūchnā*.
 Ass, *gadhā*.
 Assailant, *hamla karne-wālā*.
 Assault, *hamla, hallā*.
 Assemblage. See Assembly.
 Assemble, to, *jam' h (neut.)*; *jam' k (act)*.
 Assembly, *majlis (f.)*; *jamā'at (f.)*.
 Assist, to, *madad denā (ko)*.
 Assistance, *madad (f.)*.
 Assure, to, *yaqīn dilānā*.
 Astonish, to, *hairān k*.
 Astonishment, *ta'ajjub*.
 At (near), *pās*; (in, etc.), *meñ, ko, par*; at all (negatively), *mutlaq*.
 At once (suddenly), *ek būrgī*; in a moment, *ek dam*.
 Attack, *hamla, hallā*; to attack, *hamla k*.
 Attempt, *koshish (f.)*, *qaṣd (m.)*; to attempt, *koshish k*.
 Attention, *iltifāt (f.)*.
 Auction, *nīlām*.
 Authority, *ikhṭiyār*; the authorities, *sarkār (f.)*.
 Avenge, to, *intiqām lenā (kā)*.
 Awake, to (neut.), *jāgnā*; (act), *jagānā*.
 Aware, *wāqif*.
 Away, to put, *bar-ṭaraf karnā*.
 Awe, *haibat (f.)*.

B

Back, *pīṭh* (f.).

Back (adv.), *phir*, *wāpas*.

Bad, *kharāb*, *burā*.

Baggage, *asbāb*, *sāmān*.

Bale, *gaṭṭhā*.

Ball, *geṇḍ* (f.), *golī* (f.).

Bamboo, *bāns*.

Banishment, *jalā-waṭanī* (f.).

Bank (commercial), *bank-ghar*; — of river, *kinara*.

Banker, *mahājan*.

Barber, *hajjām*.

Barely, *mushkil se*.

Basin, *lagān*.

Basket, *tokrī* (f.).

Bath (ablution), *ghusl*.

Bathe, to (neut.), *nahānā*, *ghusl k*.

Battery (mil.), *morchā*, *top-khāna*.

Battle, *larā'ī* (f.).

Bayonet, *sangīn* (f.).

Bazaar, *bāzār*.

Be, to, *honā*.

Bear, *rīchh*, *bhālū*.

Bear (carry), to, *le-chalnā*; to bear down (overcome), *da-bānā*.

Beard, *q̣hārī* (f.).

Beardless, *be-reṣhā*.

Beast, *haiwān*.

Beat, to, *mārṇā*.

Beautiful, *khūb-ṣurat*.

Because, *is wāṣṭe ki*, *is liye ki*, *kyūnki*.

Become, to, *honā*, *ho-jānā*.

Bed, *palang*, *bistar*.

Before, *āge* (-ke); in front of, *sāmhne* (-ke), previous to, *qabl* (-ke).

Beg, to, *māṅgnā*.

Beggar, *bhikhārī*, *faqīr*.

Begin, to, *shurū' k*.

Beginning, *shurū'*.

Behind, *pīchhe* (ke).

Believe, to, *bāwar k*.

Belong, to, *honā* (used with the possessive adjective pronouns), e.g., *yēh ghar merā hai*, this house belongs to me; *wōh ghora' us kā hai*, that horse belongs to him.

Belt, *paṭkā* (m.), *du'ālī* (f.).

Bend (of river), *pher*.

Beneath, *nīche* (-ke), *tale* (-ke).

Beside, *pās* (-ke), *nazdīk* (-ke); besides, also, *'alāwa is-ke*.

Besiege, to, *muḥāṣara k*.

Best, *sab se achchhā*; to do one's best, *ḥatta'l-maqdūr karnā*.

Bestow, to, *bakhshnā*.

Better, *bihtar*,

- Between, *bīch* (-ke), *dar-miyān* (ke).
 Bid, to (order), *ḥukm denā*.
 Big, *barā*.
 Bind, to, *bāndhnā*; to cause to be bound, *bañdhānā*.
 Bird, *chiriyā* (f.).
 Biscuit, *biskūt*.
 Bite, to, *kāṭnā*.
 Black, *kālā*.
 Blacksmith, *luhār*.
 Blind (adj.), *andhā*.
 Block, to, *band k*.
 Blood, *lahū*, *khūn*.
 Blow, *choṭ* (f.).
 Blow, to (as wind), *chalnā*.
 Blue, *nīlā*.
 Boat, *kishṭī* (f.), *nā'o* (f.).
 Body, *badan*.
 Bold, *diler*.
 Boldly, *dilerāna*.
 Bone, *haḍḍī* (f.).
 Book, *kitāb* (f.).
 Border, *kināra*.
 Born, to be, *paidā h*. [*lenā*.
 Borrow, to, *udhār lenā*, *qarṣ*
 Both, *donōn*.
 Bottle, *shīshā*, *botel*.
 Bottom, *thāh* (f.).
 Boundary, *ḥadd* (f.).
 Bow, *kamān* (f.).
 Bowels, *anteñ* (f. pl.).
 Box, *ṣandūq* (m.), *peṭī* (f.).
- Boy, *lārkā*.
 Boyhood, *lārakpan*.
 Brain, *maghṣ*.
 Branch, *dālī* (f.), *shākḥ* (f.).
 Brave, *bahādur*.
 Bravery, *bahādurī* (f.).
 Bravely, *bahādurāna*.
 Breach, *rakhna*; to breach, *rakhna k* (-men).
 Bread, *roṭī* (f.).
 Breadth, *chaurā'ī* (f.).
 Break, to (neut.), *ṭuṭnā*; (act), *torṇā*, *tor-dālnā*; to break (as day), *ṭālē' h*; to break faith, *qaul se phirṇā*.
 Breakfast, *hāzirī* (f.), *nāshṭa*, (m.).
 Breast, *chhātī* (f.).
 Breath, *dam* (m.), *sāns* (f.).
 Breathe, to, *sāns lenā*.
 Breeze, *hawā* (f.).
 Brick, *int* (f.).
 British, *angrezī*.
 Bridge, *pul*.
 Bridle, *lagām* (m.).
 Brimful, *lab-ā-lab*.
 Bring, to, *lānā*.
 Broad, *chaurā*.
 Broom, *jhārū*.
 Brother, *bhā'ī*.
 Build, to, *banānā*, *ta'mīr k*.
 Building, *'imārat* (f.).
 Bullet, *golī* (f.).
 Bullock, *baīl*.

Bundle, *gaṭhṛī* (f.).

Burden, *bojh*.

Burn, to (neut.), *jalnā*; (act),
jalānā.

Burst, to (neut.), *phūṭnā*;
(act), *phoṛnā*.

Bush, *jhār*.

Business, *kām*.

Busy, *mashghūl*.

But, *lekin*, *magar*; except,
siwā (ke).

Butcher, *qaṣā'ī*.

Butler, *khānsūmān*.

Butter, *makkhan*.

Buy, to, *mol lenā*, *khārīdnā*.

By (near), *pās* (ke); by means
of, *se*.

C

Caliph, *khālifa*.

Call, to, *bulānā*; (call out), *pu-
kārnā*; (be called or named),
kahlānā.

Calm, *āsūda*; (of the sea),
ṭhahrā hū'a.

Camel, *unt*.

Camp, *paṛā'o* (m.), *lashkar-gāh*
(f.), *kampū* (m.).

Can (to be able), *saknā*.

Canal, *nahr* (f.).

Candle, *battī* (f.).

Cannon, *top* (f.).

Cannonade (to), *golā mārṇā*
(-par).

Cantonment, *chhā'onī* (f.).

Capital (city), *dāru's-saltanat*.

Captain, *kaptān*; (of a ship),
nākhudā.

Captive, *asīr*.

Capture, to, *giriftār k*.

Care (anxiety), *fikr* (f.);
charge, *hawāla*.

Care, to, *fikr k*.

Careful, *khābardār*.

Cargo, *bār-ē-jahāz*.

Carpenter, *baṛha'ī*.

Carpet, *farsh*.

Carriage, *gārī* (f.).

Carry, to, *le-chalnā*; (by as-
sault), *hamla karke fath k*.

Cartridge, *ṭonṭā*.

Case (circumstance), *hāl* (m.),
hālat (f.), *ṣūrat* (f.); in any
case, *ba-har hāl*; in the case
(that) *hālat men*.

Cash, *naqd*.

Caste, *zāt* (f.).

Cat, *billī* (f.).

Catch, to, *pakarnā*.

Cattle, *mawāshī* (s.f. pl.).

Cauliflower, *phūl-kobī* (f.).

Cause, *sabab*.

Cause, to, *karānā*.

Caution, *ihtiyāt* (f.).

- Caution, to, *jatānā*.
 Cautious, *khabar-dār*.
 Cautiously, *khabardārī se*.
 Cavalry, *risāla*.
 Cease, to, *chhornā* (act), *bāz rahnā* (se), neut.
 Centre, *bīch*, *markaz*.
 Ceremony, *takalluf*.
 Certain (sure), *yaqīn*; a certain amount of, some, *kuchh*.
 Certainly, *albatta*.
 Chain, *zanjīr* (f.).
 Chamber, *kamarā*.
 Chance (accident), *ittifāq*; by chance, *ittifāqan*.
 Change, to, *badal k*.
 Chaprasi (peon, wearing a badge), *chaprāsī*.
 Charge (attack), *hamlā*, *hallā*; accusation, *tōkhilzāmmat*; custody, *hawāla*.
 Charge, to (attack), *hamla k*; to accuse, *tōkhilzāmmat lagānā* (par); to order, *hukm denā* (ko).
 Cheap, *sastā*.
 Check, to, *roknā*.
 Cheer (to enliven), *khush k*; encourage, *dil barhānā* (-kā).
 Cheese, *panīr*.
 Chief, (s.) *sardār*.
 Chief (adj.), *arwal*, *barā*.
 Child, *bachchā*.
 Chinese, *chīn kā*.
 Choice (s.), *ikhtiyār*.
 Choice (adj.), *khāṣṣa*.
 Church, *girjā*.
 Circle, *dā'ira*.
 Circumstance, *kaifiyat* (f.), *hāl* (m.).
 City, *shahr*. [k.
 Claim, *da'wā*; to claim, *da'wā*
 Claimant, *mudda'ī*.
 Class (order), *darja*; kind, *qism*; (set, party), *firqa*.
 Claw, *changul*, *nākhun*.
 Clean, *ṣāf*; to clean, *ṣāf k*.
 Clear, *ṣāf*, *zāhir*.
 Clearly (evidently), *zāhiraṇ*.
 Clemency, *rahm*.
 Clever, *hoshyār*, *qābil*.
 Cleverness, *hoshyārī* (f.).
 Climate, *āb-o-hawā* (f.).
 Clock, *gharī*. O'clock, see O.
 Close, to, *band k*. [(ke).
 Close (adv.), *pās* (ke), *nazdik*
 Cloth, *kaprā*.
 Clothes, *kapre* (pl.).
 Cloud, *bādal*.
 Clump, *jhund*.
 Coast, *kināra*.
 Coat, *kurtī* (f.).
 Cocanut, *nāriyal*.
 Coffee, *qahwa*.
 Cogitation, *ghaur* (f.).
 Cold (adj.), *thandā*.
 Cold (s.), *thand*, *jārā*.
 Collect, to, *jam' k*.

Collection, *jamā'at* (f.).

Colonel, *karnel*.

Colour, *rang*.

Colours (flag), *jhandā*, *nishān*.

Column, *sitūn*; —(of troops), *parā*.

Combine, with, to, *mil-jānā* (se).

Combined, *paivasta*.

Come, to, *ānā*; —up to, *pās ānā*; —up with (overtake), *pās (ke) pahuñchnā*; —back, *phir ānā*.

Comfortable, *āsūda*.

Command (s.), *ḥukm*; under the command of, —*ke ḥukm ke mā-taḥt*.

Command, to, *ḥukm k*; — (as an army), *sardār honā (kā)*.

Commander, *sardār*; —of an army, *sipāh-sālār*; 'Commander of the Faithful,' *amīru'l-mūminīn*.

Commence, to, *shurū' k*.

Commission (authority), *ikh-tiyār*; perpetration, *irtikāb*.

Commissioner (official), *kam-ishnar*.

Commit, to, *karnā*.

Common (adj.), 'āmm.

Commonly, *akṣar*.

Community, *kḥāṣṣ-o-'āmm*.

Companion, *sāthī*.

Company (companionship), *ṣuḥbat*; —of troops, *ṭolī* (f.), *kampanī* (f.).

Comparison, *nisbat* (f.); in comparison with, *ba-nisbat (-ke)*.

Compel, to, *majbūr k*.

Compensation, 'iwaz.

Competitor, *ḥarīf*.

Complain, to, *shikāyat k*.

Complainant, *mudda'ī*.

Complaint, *shikāyat* (f.), *nā-lish* (f.).

Complete (adj.), *pūrā*, *tamām*; to complete, *pūrā k*.

Completely, *sar-ā-sar*.

Compliment, *salām*.

Comply with, to, *mān-jānā*, *rāzī h*.

Compose, to, *banānā*.

Composed of, to be, *murakkab h (se)*.

Comrade, *sāthī*.

Conceal, to, *chhipānā*.

Concerning, *bābat (kī)*.

Conciliate, to, *taṣfiya k*.

Conclude, to, *khatm k*; to make, *karnā*.

Conclusion, *anjām*, *khatm*.

Condition (state), *ḥāl (m.)*, *ḥālat* (f.); agreement, *shart* (f.).

Conduct, *chāl-chalan*.

Conduct, to (guide), *rahnumā'ī k*; (carry on), *chalānā*.

Conference, *mashwarat* (f.).

Confess, to, *iqrār k*.

Confidence, *bharosā*.

- Confirm, to, *ṣābit k*; —(as a sentence), *manẓūr k*.
 Conflict, *larā'ī (f.)*.
 Confront, to, *muqābala k (-kā or se)*.
 Confusion, *ghabrāhaṭ (f.)*.
 Connect, to, *joṛnā, milānā*.
 Connected, *paiwasta*.
 Connivance, *ānākānī (f.)*.
 Conquer, to, *fath k*.
 Conquered (*adj.*), *maghlūb*.
 Conquest, *fath (f.)*.
 Consent, to, *rāzī h*.
 Consequence (result), *natīja*; in consequence of, *ke sabab se*; it is of no consequence, *kuchh muẓāyāqa nahīn*.
 Consider, to, *khayāl k*.
 Considerable (much), *bahut*.
 Considerably, *bahut*.
 Consist (of) to; to be composed (of), *muraqqab h (se)*.
 Conspicuous, *ẓāhir, namūdār*.
 Constant (continual), *pai-dar-pai*.
 Contain, to, *samānā*.
 Content, *rāzī*.
 Contents, *mazmūn*.
 Continue, to, *rahnā*.
 Contradictory, *mukhtalif*.
 Conversation, *bāt-chīt (f.)*, *guft-o-gū (f.)*.
 Converse, to, *bāt-chīt k*.
 Convince, to, *yaqīn dilānā*; to be convinced, to believe, *yaqīn mānnā*.
 Convoy, *badraqa*.
 Cook, to, *pakānā*.
 Cook, *bāwarchī*.
 Cool, *thandā*.
 Cooly, *qulī*.
 Co-operate, to, *muttafiq h*.
 Copy, to, *naql k*.
 Cossack, *Qazẓāk*.
 Corn, *anāj, dāna*.
 Corner, *konā*.
 Corporal, *nā'ik*.
 Corpse, *lāsh (f.)*.
 Cost, *qīmat (f.)*.
 Cotton, *rū'ī (f.)*.
 Council (assembly), *majlis (f.)*; (of war), *mushāwarat-ē-jang*.
 Countermand, to, *rad k*.
 Country, *mulk*; native country, *waṭan*.
 Courageous, *dilāwar*.
 Course, *daur (f.)*; in the course of (during), *ke dar-miyān*.
 Court (of justice), *'adālat (f.)*; royal audience, *darbār*.
 Court-martial, *kort-mārshāl, lashkarī 'adālat*.
 Courtier, *darbārī*.
 Cover, to, *dhānpnā*.
 Cover (*s.*), *sarposh*; shelter, *ār (f.)*.
 Cow, *gā'e*.
 Crackle, to, *charcharānā*.
 Creek, *kol*.

Creep, to (go slowly), *dhīre*
dhīre chalnā; to crouch, *da-*
baknā.

Creeper (plant), *bel* (f.).

Crime, *jurm*, *gunāh*.

Criminal (s.), *gunāhgār*.

Crop, *faṣl* (f.).

Cross, to, *pār h*, 'ubūr *k*.

Cross-road, *chaurāhā*.

Crowd, *bhīr* (f.).

Crowd, to, *machmachāna*, *jam'*
h.

Crowded (adj.), *machāmach*.

Crown, *tāj*; to be crowned with
success, *kāmyāb h*.

Cruel, *be-raḥm*.

Cry, to (weep), *ronā*; to shout,
pukārṇā.

Cudgel, *lāṭhī* (f.).

Cultivate (to), *jotnā*.

Cultivated ground, *jotī hū'ī*
zamīn.

Cultivator, *kisān* (m.), *ra'iyat*
(f.).

Cup, *piyāla*.

Cure, 'ilāj.

Curiosity, *rāz-jo'ī* (f.).

Curious (rare), *nādir*.

Curtain, *parda*.

Cushion, *takya*.

Custom, *dastūr* (m.), 'ādat
(f.).

Customary, *ma'mulī*.

Cut, to, *kāṭnā*; —down (or off),
kāṭ-dālṇā; to prevent, *roknā*.

D

Dacoit, *ḍākū*.

Dagger, *khañjar*.

Dainty (s.), *maza*.

Dall (pulse), *dāl* (f.).

Damage, *nuṣṣān*.

Dance, to, *nāchnā*.

Danger, *khaṭra*.

Dangerous, *khaṭarnāk*.

Daring (adj.), *diler*.

Dark (adj.), *andherā*.

Darkness, *andher*.

Date (time), *tārīkh* (f.);
(fruit), *khajūr*.

Daughter, *betī*.

Dawn, *ṣubḥ*.

Day, *din*, *roz*.

Day-break, *ṣubḥ*, *tarkā*.

Dead, *mū'ā hū'ā*, *murda*.

Deadly, *mōhlik*.

Dealing (s.), *kār-o-bār*.

Dear (beloved), *piyārā*; expen-
sive, *mahaṅgā*.

Death, *maut* (f.), *wafāt* (f.).

Debt, *qarḥ*.

Deceased, *marḥūm*.

Deceit, *fareb* (m.), *dagḥā* (f.).

Deceive (to), *dhokhā denā*.

Decide (to), *ṭhahrānā*; — as a judicial finding, *faiṣal k*.

Decisive, *qāṭṭē*; thorough, complete, *kāmīl*.

Deep, *gahrā*.

Deer, *hīran*.

Defeat, *shikast* (f.).

Defeat (to), *shikast denā*; to be defeated, *shikast khānā*.

Defence, *bachā'o*; defences of a fort, *hiṣār*.

Defensive, *muhāfiẓāna*.

Defend (to), *hiṣāẓat k*, *bachānā*.

Defile (s.), *dara* (m.), *ghāṭī* (f.).

Delay, *der* (f.), *dīrang* (f.).

Delay, to (neut.), *der k*.

Delighted, *khush*.

Deliver, to, (hand over), *hawā-la k* (ke); to liberate, *āzād k*.

Demand (s.), *da'wā*.

Demand, to, *mānḡnā*, *da'wā k*.

Dense, *ghanā*.

Deny, to, *inkār k*. [h.

Depart, to, *chālā jānā*, *rawāna*

Dependent (on), *muta'alliq*.

Describe, to, *bayān k*.

Desert (s.), *bayābān*.

Desert (adj.), *wīrān*.

Desert, to (neut.), *fīrār h*.

Deserter, *bhagorā*, *fīrārī*.

Desertion, *fīrār*.

Desirable, *marghūb*.

Desire, to, *chāhnā*.

Despatch, to, *rawāna k*.

Destined, to be, *muqaddar h*.

Destiny, *qismat* (f.), *naṣīb* (m.).

Destroy, to, *nest k*, *bar-bād k*.

Desultory, *be-rabṭ*.

Detach, to (as troops), *bhejnā*, *'alāhida k*.

Detachment, *ta'īnātī* (f.).

Determine, to, *qaṣd k*.

Diamond, *hīrā*.

Die, to, *marnā*, *mar-jānā*, *faut h*.

Different, *judā*.

Difficult, *mushkil*.

Difficulty, *mushkil* (f.).

Dig, to, *khodnā*.

Dine, to, *khānā khānā*.

Dinner, *khānā*.

Direct (adj.), *sīdhā*.

Direct, to (order), *hukm denā*; to superintend, *ēhtimām k*.

Direction, *ṭaraf* (f.).

Dirty, *mailā*.

Disagree, to, *mukhālīf h*; *jhagrā k*.

Disband, to (troops), *lashhar ma'zūl k*.

Discharge (s.), dismissal; *bar-ṭarafī* (f.); of a gun (loud report), *dharākā*.

Discharge, to (from office), *barṭaraf k*; — as a gun, *chhornā*.

Discipline, *tarbiyat* (f.), *inti-
zām* (m.).

Disciplined, *tarbiyat-yāfta*.

Discover, to, *daryāft k* ; *ma'-
lūm k*.

Disease, *bīmārī* (f.).

Dismiss, to, (from office) *ma'zūl
k* ; to be dismissed, *ma'zūl h*.

Dismount, to, *utarnā*.

Disobedient, *nā-farmān*.

Disorder (confusion), *khālāl*.

Dispatch, to, *rawāna k*.

Dispersed, *tittar-bittar*.

Displeased, *nā-khush*. [(f.).

Dispute, *jhagrā* (m.), *takrār*

Distance, *fāṣila*, *tafāwut*.

Distant, *dūr*.

Distinct (clear), *ṣāf*.

Distinguish oneself, to (be
distinguished), *muntāz
honā*.

Distinguished (eminent), *mum-
tāz*, *nāmwar*.

District, *zila'*. [(f.).

Ditch, *khandaq* (f. m.), *khā'i*

Divide, to, *bāntnā*.

Division (part), *hiṣṣa* ; (of an
army), *dasta*.

Do, to, *karnā*.

Doctor, *hakīm*, *dāktar*.

Document, *kāghaz*, *sanad*.

Dog, *kuttā*.

Doubt, *shakk*.

Doubtless (adv.), *be-shakk*.

Down, *nīche* ; downward, *nīche
kī tarāf*.

Draw, to, *khainchnā* ; to draw
up in order (as an army),
ārāsta k.

Dress, *libās*, *kapre* (pl.).

Dress, to (oneself), *kapre
pahannā*.

Drink, to, *pīnā* ; to drink up,
pī-jānā.

Drive, to, *hānknā* ; —away,
bhagānā ; to drive in (as a
nail), *gārṇā*.

Drowned, to be, *qūb-marnā*.

Drum, *ḍhol*, *tambūr*.

Dry, *sūkhā*.

Dry, to (act), *sukhānā*.

Duck, *battakh*.

Dumb, *gūngā*.

During, *darmiyān* (ke), *men*.

Dusty, *gard-ālūda*.

Duty, *kām* (m.), *khidmat* (f.).

E

Each, *har ek*, *ek ek*.

Eager, *ārzūmand*.

Early, *sawere*.

Earn (to), *kamānā*.

Earth, *mittī* (f.), *zamīn* (f.),
the world, *dunyā* (f.).

Earthquake, *zalzala*.

Easily, *āsānī se*.

- East, *pūrab*, *masḥriq*.
 Eastward, *pūrab kī ṭaraf*.
 Easy, *āsān*.
 Eat (to), *khānā*, *khā-jānā*.
 Educated, *tarbiyat-yāftā*.
 Educate, to, *tarbiyat k*, *ta'lim denā*.
 Effect, to, *ba-jā lānā*, *kar-lenā*.
 Effect, *aṣar*; to this effect, *is mazmūn kā*.
 Effectually, *kāmilāna*.
 Effort, *koshisḥh* (f.).
 Egg, *andā*.
 Egypt, *miṣr*.
 Either, or, *yā-yā*.
 Elapse, to, *guṣarnā*. [*hathnī*.
 Elephant, *hāthī*; (female),
 Elevate, to, *uṭhānā*, *sarfarāz k*.
 Embark, to, *sawār honā* (*jahāz par*).
 Embrace, to, *gale lagnā* (-ke),
 Embrace (s.), *baghal-gīrī* (f.);
 Eminence (high ground),
ṭekrā.
 Empire, *salṭanat* (f.).
 Employ, to (use), *istī'māl k*.
 Employed, *mashghul*.
 Empty, *khālī*.
 Emulate, to, *ham-sarī k*.
 Enabled, to be, *saknā*.
 Encamp, to, *ḍerā k*. [(f.).
 Encounter (battle) (s.), *larāī*
 Encounter, to, *muqābala k* (kā).
 End, *anjām*, *intihā*.
 End, to, *khataṁ k*.
 Endeavour, to, *sa'ī k*.
 Enemy, *dushman*, *mukhālīf*.
 Engage, to (as rooms), *lenā*;
 to be engaged in, *mashghul h*.
 Enlist, to (neut.), *bhartī h*;
 (act), *bhartī k*. [(f.).
 Enmity, *dushmanī* (f.), *adāwat*
 Enormous, 'azīm.
 Enough, *bas*, *kāfī*.
 Enquiry, *taftisḥh* (f.), *pūchh-pāchh* (f.).
 Enraged, *ghuṣṣa-nāk*.
 Ensue, to, *honā*, *ā-jānā*.
 Enter, to, *andar ānā*, *dākhil h*.
 Enter, to (in a record), *dākhil k*.
 Entire, *tamām*, *pūrā*.
 Entirely, *bil-kull*.
 Entrance, *daḥhl*.
 Entreat, to, *minnat k*.
 Envelope, *lifāfa*.
 Equal, *barābar*.
 Erase, to, *mitānā*.
 Errand, *paighām*.
 Error, *ghalaṭ* (m.), *chūk* (f.).
 Escape, to, *bachnā*.
 Especially, *khuṣuṣaṇ*.
 Establish, to, *muqarrar k*.
 Estate (property), *milk* (f.).
 Etcetera, *waghaira*.
 European, *farangī*.
 Evasion, *bahāna*.

Even (*adj.*), *barābar*.

Even (*adv.*), *bhī*.

Evening, *shām*.

Event, *wāqī'a*.

Eventually, *ākhir-kār*.

Ever, *kabhī*.

Every, *har, har ek*; everything, *sab kuchh*.

Everywhere, *har kahīn*,

Evidence, *gawāhī (f.)*.

Evidently, *zāhiran*.

Exact, *thīk, durust*.

Exactly, *bi-'ainihi*.

Exaggerate (to), *mubālagha k.*

Exaggeration, *mubālagha*.

Examination (test), *imtiḥān* ;
scrutiny, *mulāḥaẓa*.

Examine, to (test), *imtiḥān*
lenā (kā) 'azmāna ; to in-
spect, *mulāḥaẓa k.*

Example (pattern), *namūna* ;
warning, *'ibrat (f.)*.

Exceedingly, *nihāyat*.

Excel in, to, *kamāl rakhnā (-*
men) ; he excelled in horse-
manship—, *wōh shah-sawār*
thā.

Except, *siwā (ke)*.

Exclaim, to, *bol-uṭhnā*.

Excuse, to (*act*), *ma'zūr rakh-*
nā ; to make excuse, *'uzr k.*

Excuse, *'uzr*.

Execute, to (perform), *ba-jā*
lānā ; to kill, *qatl k.*

Executioner, *jallād*.

Exercise (physical), *warzish*
(*f.*) ; military—, *qawā'id*.

Exert, to (oneself), *koshish k.*

Exertion, *koshish (f.)*.

Exhaust, to (use up), *kharch k.*

Exhausted (tired), *mānda*.

Exhaustion, *māndagī (f.)*.

Exile, *jalā-waṭan*.

Expect, to, *intizār k.*

Expedition (haste), *shitābī* ;
military—, *'azīmat (f.)*.

Expense, *kharch*.

Expert, *kār-dān*.

Explain, to, *samjḥānā, bayān*
k.

Explanation, *bayān*.

Exploit, *muḥimm*.

Expose, to (lay bare), *fāsh k.*

Extend, to (*act*), *phailānā,*
barḥānā.

Extensive, *wasī'*.

Extraordinary, *'ajab*.

Extreme, *ākhir, nihāyat*.

Extremely, *nihāyat*.

Eye, *ānkh (f.)*

F

Face, *munh, chihra*.

Fact, *ḥaqīqat (f.)*.

Faction (class), *firqa*.

Fail, to, *nā-kāmyāb h.*

- Fairly (somewhat), *kuchh*.
- Faith (confidence), *ṣ'tiqād*, *bharosā*; religion, *dīn* (Mohammadan), *dharm* (Hindū); pledged word, *qaul*.
- Faithful, *wafā-dār*.
- Faithfully, *wafādārī se*.
- Faithless, *be-wafā*.
- Fall, to, *girnā*, *parnā*, *gir-parnā*.
- Fall (descent), *utār*.
- False, *jhūthā*.
- Falsehood, *jhūth*.
- Falsely, *jhūth-muṭh*.
- Family, *khāndān*.
- Famine, *kāl*.
- Famous, *mashhūr*.
- Fancy, *khayāl*.
- Far, *dūr*.
- Fare, to (to be), *rahnā*, *honā*.
- Fashion (way), *ṭaur*.
- Fast (swift), *jald*, *tez*; firm, *mazbūṭ*.
- Fasten, to, *band k*.
- Fat (*adj.*), *moṭā*.
- Father, *bāp*.
- Favour, *'ināyat (f.)*.
- Favourable, *muwāfiq*.
- Favourite, *piyārā*.
- Fear, *dar*, *khauf*.
- Fear, to, *ḍarnā*.
- Fearful (terrible), *mahīb*.
- Feast, *ṣ'iyāfat (f.)*.
- Feed, to, *khilānā*.
- Feel, to (touch), *chhūnā*; to feel ashamed, *sharminda honā*.
- Fell, to, *girānā*.
- Fellow-countryman, *ham-waṭan*.
- Female, *māda*.
- Fetch, to, *lānā*, *le-ānā*.
- Fever, *bukhār (m.)*, *tap (f.)*.
- Few, *thorā*.
- Field, *khet (f.)*, *maidān (m.)*.
- Fierce (violent), *shadīd*.
- Fight, *larā'ī (f.)*, *jāng (m.)*.
- Fight, to, *larnā*.
- Fighting (*s.*), *larā'ī (f.)*.
- Figure (number), *'adaḍ*.
- File, to, (walk) *chalnā*.
- Finally, *ākhirash*.
- Find, to, *pānā*, *ma'lūm k*; (by a court of justice), *ṭahrānā*.
- Finding (verdict), *fatwā*.
- Fine (excellent), *'umda*.
- Finger, *uṅglī (f.)*.
- Finish, to, *khatam k*, *tamām k*; to have finished (completive verb), *chuknā*.
- Fire, *āg*; (of rifles, etc.), *bār (f.)*, *fair (f.)*; of artillery, *golā-bārī (f.)*.
- Fire, to (as rifles), *bār k*, *fair k*; to set on fire, *āg la-gānā (ko)*; to catch fire, *āg lagnā*.
- Fire-engine, *damkalā*.
- Fireplace, *chūlhā*.

Firing (s.). See fire.

Firm (adj.), *ustuwār, mazbūt*.

First, *pahlā*.

Fish, *machhlī* (f.).

Fish, to, *machhlī pakarnā*.

Fishery, *māhī-gāh* (f.).

Fishing-rod, *laggī* (f.).

Fit (adj.), *lā'iq*.

Flank, *pahlū, bāzū*.

Flee, to, *bhāgnā*.

Flesh, *gosht*.

Flight, *gurez* (f.) ; to put to flight, *bhagānā*.

Flog, to, *chābuk mārñā*.

Flood, *sailāb*.

Flood, to (act), *qubānā* ; to be flooded, *qūbnā*.

Flour, *āṭā*.

Flow, to, *bahnā*.

Flower, *phul*.

Fly, *makkhī* (f.).

Fly, to, *urñā*.

Foe, *dushman*.

Follow, to, *pīchhe jānā, pairawī k* ; the following story, *nīche likhī hu'ī hikāyat* ; as follows, *hasb-ē-zail*.

Follower, *pairau*.

Folly, *be-wuqūfī* (f.), *himāqat* (f.).

Food, *khānā, khurāk*.

Fool, *be-wuqūf, aḥmaq*.

Foolish, *nādān*.

Foot, *pāñw* ; (12 inches), *ek fut*.

Footpath, *pag-dandī* (f.).

For (on account of), *ke wāste, ke liye* ; for three days, *tīn roz tak*.

Forbid, to, *man' k*.

Force (strength), *zor* ; troops, *fauj* (f.).

Forced to, to be, *majbūr h*.

Ford, *pāyāb*.

Fordable, *pāyāb*.

Forehead, *peshānī* (f.).

Foreign, *ajnabī, be-gāna*.

Forementioned, *mazkūr*.

Foremost, *pahlā, awwal* (f.).

Foresight, *dūr-andeshī*.

Forest, *jangal*.

Forfeit, to (lose), *khonā* ; to be forfeited (confiscated), *zabt h*.

Forget, to, *bhūlnā*.

Fork, *kāntā*.

Form, *shakl* (f.), *ṣūrat* (f.).

Form, to, *banānā, karnā*.

Former, *aglā, peshīn*.

Formerly, *peshṭar, pahle*.

Formidable, *mahīb, qawī*.

Fort, *qala'a*.

Fortify, to, *mustaḥkam k, morcha-bandī k*.

Fortified, *mustaḥkam*.

Fortress, *qala'a*.

Fortunate, *khush-naṣīb*.

Fortunately, *khush-naṣībī se*.

Forward, *āge, pesh*.

Found, to, *bunyād dālnā* (kī).

Foundation, *bunyād* (f.).

Founder, *bānī*.

Fountain, *fawwāra*.

Fowl, *murgh* (m.), *murghī* (f.).

Fox, *lomrī* (f.).

Frame-work, *thāth*.

Fraud, *daghā* (f.), *dhokā* (m.).

Free, *āzād*.

Free, to, *āzād k*, *chhor-denā*.

Freeze, to, *jam-jānā*.

French, *frānsisī*.

Frequent, *lagā-tār*.

Frequently, *akṣar*, *bārhā*.

Fresh, *tāza*.

Friend, *dost*.

Friendship, *dostī* (f.).

Frighten, to, *darānā*.

Frightened, *khauf-zada*.

Frog, *menḍak*.

From, *se*.

Front, in, *āge* (ke), *sāmhne* (ke).

Front (of an army), *agārī* (f.);
to attack in front, *agārī mārnā* (kī). [(f.).

Frontier, *ḥadd* (f.), *sar-ḥadd*

Fruit, *phal*, *mewa*.

Fruitless (unprofitable), *be-fā'ida*.

Fugitive, *bhagoṛā*.

Full, *pūrā*, *bharā hū'ā*.

Funds (capital), *pūñjī* (f.),
sarmāya (m.).

Furlough, *razā* (f.).

Furniture, *asbāb*, *sāmān*.

Future, *āyanda*.

G

Gain (s.), *hāṣil*, *nafa'*.

Gain, to (acquire), *hāṣil k*,
pānā; to gain a victory, *fath*
pānā.

Gambling (s.), *jū'ā*.

Garden, *bāgh*, *baghīcha*.

Gardener, *mālī*.

Garrison, *ahl-ē-qala'a* (pl.).

Gate, *phāṭak*, *darwāza*.

Gem, *jauhar*.

General (s.), *sipāh-sālār*, *jar-nel*.

General (adj.), *'āmm*.

Generally, *akṣar*.

Generosity, *sakhāwat* (f.).

Genie, *jinn*.

Georgian, *gurjī*.

Get, to, *pānā*.

Giant, *'ifrīt*.

Gift, *in'am*.

Girl, *larkī*.

Give, to, *denā*, *bakhshnā*.

Glad, *khush*.

Glass (s.), *kāch*; (drinking),
piyāla, *gilās*.

Glass (*adj.*), *kāch kā*.

Glimpse, *naẓar*.

Glove, *dastāna*.

Go, to, *jānā*; — forth or out, *nikal-jānā*, — along, *chalā jānā*.

God, *khudā*, *allāh*, *bhagwān*.

Goldsmith, *sunār*.

Good, *ackchhā*, *khūb*, *bhalā*.

Goods, *asbāb* (*n.*), *māl-o-matā'* (*m.*).

Goose, *rāj-hāns*.

Government, *sarkār* (*f.*), *hukūmat* (*f.*).

Governor, *hākim*, *gavnar*.

Grace (favour), *fazl*.

Grain, *anāj*, *dāna*.

Grandeur, *'aẓamat* (*f.*).

Grandfather, *dādā*.

Grant, to, *denā*, *bakhshnā*.

Grass, *ghās* (*f.*).

Grasscutter, *ghasiyārā*.

Graze, to, *charnā*.

Great, *barā*, *'aẓīm*.

Green, *harā*.

Greengrocer, *baqqāl*.

Grocer, *pansārī*.

Groom, *sā'is*.

Ground, *zamīn* (*f.*).

Grove, *top*.

Grow, to, *ugnā*, *barhnā*.

Guard (watchman), *chaukīdār*, *pahrā*; (protection), *hifāẓat* (*f.*); state of caution, *hosh-yārī* (*f.*).

Guard, to, *hifāẓat k*, *chaukasī k*.

Guide, *rah-bar*, *rah-numā*.

Guide, to, *rah-numā'ī k*, *chalānā*.

Guilt, *gunāh* (*m.*), *taqṣīr* (*f.*).

Guiltless, *be-gunāh*, *be-taqṣīr*.

Guilty, *gunāh-gār*, *taqṣīr-wār*.

Gun (rifle or shot), *bandūq* (*f.*); cannon, *top* (*f.*).

Gunpowder, *bārūt* (*f.*).

H

Habit, *'ādat* (*f.*), *dastūr* (*m.*).

Hair, *bāl*.

Half, *ādhā*.

Halfway, *ādhā-rasta*.

Halt (place), *maqām*; military term, *hālṭ*.

Halt, to (stop at a place), *maqām k*.

Hammer, *mārtol*.

Hand, *hāth*.

Hand, to, *denā*; hand over, *hawāla k* (*-kā*).

Handle (of a plough), *muṭh-iyā*.

Handsome, *khūb-ṣūraṭ*.

Hand-writing, *dast-khatt*.

Happen, to, *wāqē' h.*

Happily (fortunately), *khush-nasībī se.*

Harass, to, *sātānā*; (attack frequently), *pai-dar-pai hamla k.*

Harbour (port), *bandar*; refuge, *panāh (f.).*

Harbour, to, *panāh denā (-ko).*

Hard, *sakht.*

Harm, *nugṣān.*

Hastily, *jaldī se.*

Hat, *topī (f.).*

Hate, to, *nafrat k.*

Hatred, *'adāwat (f.), nafrat (f.).*

Have, to (possess), *rakhnā*; to have to—(be obliged to), *parnā.*

Havresac, *jholā.*

Hawk, *bāz.*

Head, *sir, sar.*

Headache, *dard-ē-sar.*

Headman (of a village), *paṭel.*

Health, *tandurustī (f.), mizāj (m.).*

Heap, *qher.*

Hear, to, *sunnā.*

Heart, *dil.*

Heat, *garmī (f.).*

Heat, to, *garm k.*

Heavy, *bhārī.*

Height, *ūnchā'ī (f.);* mountain, *pahār.*

Heir, *wārīs.*

Help, *madad (f.).*

Help (to), *madad denā.*

Helpless, *lāchār.*

Here, *yahān, idhar.*

Hereditary, *maurūṣī.*

Heritage, *mīrās.*

Hero, *bahādur.*

Hidden, *poshīda.*

Hide, to (act), *chhipāna*; (neut.), *chhip-jānā, poshīda h.*

Hideous, *bhondā.*

High, *ūnchā, buland*; (of rank), *'ālī.*

Highly, *nihāyat.*

Highroad, *ṣarak (f.).*

Hill, *pahār.*

Hillock, *ṭekrā.*

Hindrance, *aṭkā'o.*

Hindu, *hindū.*

History, *tārīkh (f.);* story, *qiṣṣa (m.).*

Hit, to (as a mark), *lagnā*; to strike, *mārnā.*

Hither, *idhar, is ṭaraf.*

Hitherto, *ab-tak.*

Hold, to (keep), *rakhnā*; (grasp), *pakarnā*; to hold an assembly, *majlis jam' karnā.*

Home, *ghar*; at home, *ghar par.*

Honour, *'izzat (f.), ābrū (f.);* 'Your Honour' *āp, ḥuṣūr.*

Hoof, *sum.*

Hookah, *hūqqa*.

Hope, *umed* (f.); to hope, *umed rakhnā*.

Horn, *siṅg*.

Horse, *ghoṛā*.

Horseback (on), *ghoṛe par sa-wār*.

Horsemanship, *sawār-kārī* (f.).

Horse-soldier, *sawār*.

Horseman, *sawār*.

Horse-race, *ghuṛ-ḍaur*.

Hospital, *shifā-khāna*.

Hostile, *mukhālif*.

Hostility, *dushmanī* (f.); hostilities, *jang* (sing.).

Hot, *garm*.

Hot-weather, *garmī kā mau-sim*.

Hotel, *hotal*.

Hour, *ghanṭā*.

House, *ghar, makān*.

How, *kaisā, kis-tarāḥ, kyūn-kar*; how much ? *kitnā*.

However, *wa-lekin*.

Huge, *bahut barā*.

Humble, *gharīb*.

Hunger, *bhūkh* (f.).

Hungry, *bhūkhā*.

Hunt, to, *shikār k*.

Hunter, *shikārī*.

Hunting (s.), *shikār*.

Husband, *khaṣam, shauhar*.

Hut, *jhoṁprī* (f.).

I

Ice, *barf* (f.).

Idea, *khayāl*.

Identify, to (recognize), *pahchānnā*.

Identity, *muṭābaqat* (f.).

Idle, *sust*.

If, *agar, jo*.

Ignorant, *jāhil*.

Ill, *bimār*.

Illness, *bimārī* (f.).

Illustrious (distinguished), *nām-war, mashhūr*.

Imagine, to, *khayāl k*.

Imitate, to, *pairavī k* (-kī.).

Immediate, *qarīb*.

Immediately, *fauran, turt*.

Impassable, *be-guzāra, band*.

Impertinence, *gustākhi* (f.).

Implore, to, *minnat k*.

Important, *zarūr, muhim*.

Impossible, *ghair-mumkin*.

Imprisonment, *qaid* (f.).

Include, to (comprise), *shāmīl k*.

Included, *mushtamil*.

Income, *āmdanī* (f.).

Increase, to (neut.), *barhnā*; (act), *barhānā*.

Indeed, *fil-ḥaqīqat*.

India, *hindūstān*.

Indian, *hindūstānī*.

Infantry, *paidal*, *pīyāda*.

Infest, to, *izā denā*.

Infidel, *kāfir*.

Influence, to, *tāṣīr k* (-*par*).

Influence, *taṣīr* (f.), *rusūkh* (m.).

Inform, to, *khabar denā*.

Information, *khabar* (f.), *ittilā'* (f.).

Infuse, to (as confidence), *dil meñ dālnā*.

Ingratitude, *nā-shukrī* (f.).

Inhabitant, *bāshinda*.

Inheritance, *wirāṣat* (f.).

Injury, *nuqṣān*.

Injustice, *be-īnṣāfī* (f.).

Ink, *siyāhī* (f.).

Innocence, *be-gunāhī* (f.).

Innocent, *be-gunāh*.

Inquire, to, *pūchhnā*, *daryāft k*.

Inquiry, *taḥqīqāt* (f.), *pursish* (f.).

Insist, to, *iṣrār k*.

Inspection, *mulāhiza*.

Inspire, to, *dil meñ dālnā* (-*ke*).

Instead, *ba-jā'e* (-*ke*).

Instruct, to, *sikhānā*, *ta'līm k*.

Instruction, *ta'līm* (f.).

Insufficient (in quantity), *ghair-kāfī*, *kam*.

Insurgent, *bāghī*.

Insurrection, *baghāwat* (f.), *balwā* (m.).

Intelligence (news), *khabar* (f.).

Intelligent, *hoshyār*.

Intend, to, *irāda k*.

Intense (severe), *shadīd*.

Intention, *irāda*, *qaṣd*.

Intentionally, *jān-būjhkar*.

Intercept, to, *rāh meñ pakarnā*.

Intercourse, *āmad-o-raft* (f.).

Interfere, *daḥhl k* (-*meñ*).

Interpret, to, *tarjuma k*.

Interpreter, *mutarjim*.

Interrupt, to (stop), *roknā*; (speed), *bāt kāṭna*.

Intersect, to, *taqāṭū' k*.

Interval (space), *fāṣila*; (time), *'arṣa*.

Intrench, *morchā bandī k*.

Intrenchment, *morchā bandī* (f.); ditch, *khā'ī* (f.).

Intrigue, *sāzish* (f.).

Intrust, to, *sonpnā*.

Invade, to, *yūrish k*, *charhnā*.

In vain, *be-fā'ida*.

Invasion, *yūrish* (f.), *charhā'ī* (f.).

Invest, to (besiege), *muḥāṣara k*.

Invitation, *da'wat* (f.).

Invite, to, *da'wat k, bulānā*.
 Involve, to (be the cause of),
sabab h (-kā).
 Iron (*s.*), *lohā*; (*adj.*), *lohe kā*.
 Irrigate, to, *sichnā*.

Island, *jazīra*.
 Issue, to (act), *jārī k, (neut.),
 nikalnā*.
 It, *wōh, yēh*.
 Ivory, *hāthī-dānt*.

J

Jackal, *gīdar*.
 Jacket, *kurta*.
 Jaghir (rent-free grant of
 land), *jāgīr*.
 Jail, *qaid-khāna, zindān*.
 Javelin, *barchhī (f.)*.
 Jester, *maskhara*.
 Jewel, *jauhar*.
 Jockey, *chābuk-sawār*.
 Join, to (*neut.*), *milnā (-se)*;
 to be partner with, *sharik
 h (-se)*; (*act*), *milānā, jor-
 nā*.

Journey, *safar*.
 Judge, *qāzī, munşif, jaj*.
 Judge, to (consider), *samajh-
 nā, khayāl k*.
 Jump, to, *kūdnā*; to jump up
 (stand up suddenly), *uṭh
 kharā h*.
 Junction, *milāp*; (of two
 rivers), *do mel*.
 Just (*adj.*), 'ādil.
 Justice, 'adl, *inşāf*.
 Just now, *abhī*; just as (at
 the very time), *jab-hī*.

K

Keep, to, *rakhnā*.
 Kettle, *degcha*.
 Key, *chābī (f.), kunjī (f.)*.
 Kick, to, *lāt mārṇā*.
 Kill, to, *mār-dālnā, qatl k*.
 Kind (*adj.*), *mihrbān*.
 Kind (*s.*), *qism (f.), raqm (f.)*.
 Kindness, *mihrbānī (f.)*.
 King, *bādshāh*.
 Kingdom, *salṭanat (f.), bād-
 shāhat*.

Kitchen, *bāwarchī-khāna*.
 Knapsack, *jholī (f.)*.
 Knee, *ghuṭnā, zānū*.
 Knee-deep, *ghuṭne-tak*.
 Kneel, to, *ghuṭne ṭeknā, do
 zānū baiṭhnā*.
 Knife, *chhurī (f.)*.
 Know (to), *jānnā*; to discover,
ma'lūm k; to be known,
ma'lūm h (-ko).
 Known, *ma'lūm*.

L

- Labour, *mēḥnat* (f.).
 Labourer, *muzdūr*.
 Ladder, *sīṛhī* (f.).
 Lady, *khātūn*, *bībī*.
 Lake, *jhīl* (f.), *tāl* (m.).
 Lakh (100,000), *lakh*.
 Lame, *langrā*.
 Lament, to, *afsos k*.
 Lamp, *chirāgh* (f.).
 Land, *zamīn* (f.).
 Land, to (neut.), *utarnā*.
 Lane, *kūcha*.
 Language, *zabān* (f.), *bhāṣhā* (f.).
 Languish, to (proceed slowly),
bahut āhista chalnā.
 Lantern, *fānūs* (f.).
 Large, *barā*.
 Largely, *bahut*.
 Last (adj.), *pichhlā*, *ākhir*.
 Last (at), *ākhir-kār*.
 Lastly, *ākhir-ko*.
 Late, *der*; to be late, *der k*.
 Lately (of late), *in dīnōn meñ*.
 Latter, *pichhlā*.
 Laugh, to, *hañsnā*.
 Law, *shara'*; rule, *qā'ida*,
qānūn.
 Lay, to, *rakhnā*; to lay in
 (store up), *jam' k*.
 Lazy, *sust*.
 Lead (metal), *sēsā*.
 Lead (to), *le-chalnā*; (as
 troops), *sardārī k* (-par).
 Leading (s.), *sardārī* (f.).
 Leaf, *pattā*.
 Leak, to, *chūna*.
 Lean, *dublā*.
 Leap, to, *kūdnā*.
 Learn, to, *sīkhnā*.
 Least, *sab se kam*.
 Leave (permission), *ijāzat* (f.);
 (of absence) *chhutī* (f.);
 (to depart) *rukḥṣat*.
 Leave, to, abandon, *chhornā*,
chhor-denā; to take leave
 and depart, *rukḥṣat h*; to
 set out, *rawāna h*.
 Left (not right), *bāyāñ*.
 Lemon, *nimbū*.
 Lend, to, *qarṣ denā*, 'āriyat
denā.
 Length, *lambā'ī* (f.), *tūl* (m.);
 at length, *ākhirash*.
 Leopard, *chītā*.
 Less, *kam* (-se).
 Lesson, *sabaq*.
 Let, to (allow), *denā*; let him
 go, *usko jāne do*.
 Letter, *chitṭhī* (f.), *khatt* (m.).
 Level, *barābar*.
 Liberal, *sakhī*.
 Liberate, to, *chhornā*, *rihā'ī*
denā.
 Library, *kutub-khāna*.

Lie, to (speak untruth), *jhūth bolnā*; —down, *leṭnā*, *parnā*.

Life, *jān* (f.).

Lift, to, *uṭhānā*.

Light (adj.), *roshan*. [(m.).

Light (s.), *roshnī* (f.), *ujālā*

Light, to, *roshan* k.

Lightning, *biḷī* (f.).

Like (resembling), *muwāfiq* (-ke), *mānind* (-kī).

Like, to, *chāhnā*, *pasand* k.

Likely (probably), *aghlab*.

Line (of print), *saṭr* (f.); (of soldiers), *lain* (f.), *qitār* (f.); "lines" (baracks), *lains*.

Lion, *sher*.

Lip, *honṭh*.

List, *fihrist* (f.).

Listen, to, *sunṇā*.

Litter (stretcher), *ḍolī* (f.).

Little (adj.), *chhotā*; few, *thorā*; a little (somewhat), *thorā*, *thorā bahut*.

Live, to (be alive), *jīnā*; to reside, *rahnā*.

Load, to, *lādnā*; (as a gun, etc.), *bharnā*; loaded, *bharā hū'ā*.

Lock, *tālā*.

Long, *lambā*; (of time), *madīd*.

Long, to, *chāhnā*.

Look, to, *nigāh* k, *dekhnā*.

Looking-glass, *ā'ina*.

Loose, *dhīlā*.

Lord, *khudāwand*; master, *ṣāhib*, *mālik*.

Lose, to, *khonā*, *kho-denā*; (as a battle) *hārṇā*; to be lost (to perish), *halāk* h.

Loss (damage), *nuqsān*, *ziyān*.

Lota (metal pot), *loṭā*.

Low, *nīchā*.

Lower, to, *utārṇā*.

Luggage, *asbāb*, *sāmān*.

Luncheon, *tiffin*.

M

Mad, *dīvāna*.

Magistrate, *hākim*, *majistret*.

Magnitude (size), *qadr* (f.); greatness, *ʿaẓamat*.

Mahomedan (s.), *musalmān*; (adjective), *muḥammadī*.

Mahout, *mahāwat*.

Mahratta, *marhaṭṭā*.

Main body (of army, etc.), *qalb*.

Maintain, to (one's ground), remain firm, *ṣābit qadam rahnā*; to keep, *rakhnā*.

Majesty, *shikoh* (f.); your majesty, *janāb-ē-ʿālī*.

Make, to, *karnā*, *banānā*; to be made, *bannā*, *ban-jānā*.

- Male, *nar*.
Mallet, *mogrā*.
Man, *mard*, *ādmī*; old man, *būrhā*.
Mandate, *ḥukm*, *farmān*.
Mango, *ām*.
Manner, *ṭarah* (f.), *ṭaur* (m.).
Mancœuvre (scheme), *tadbīr* (f.); military exercises, *qawā'id*.
Many, *bahut*; as many, *jitnā*.
Map, *naqsha*.
March, *kūch*; to march, *kūch k*.
Mare, *ghorī* (f.).
Margin, *kināra*, *lab*.
Mark, *nishān*; to mark, *nishān k*.
Market, *bāzār*.
Marriage, *shādī* (f.).
Marry (to), *shādī k*.
Marsh, *daldal* (f.).
Master, *mālik*, *ṣāhib*.
Mat, *chaṭā'ī* (f.), *boriyā* (m.).
Matter (affair), *bāt* (f.), *mu'āmala* (m.); it doesn't matter, *kuchh muṣṭāyāqa nahīn*.
Meal (eating), *khānā*.
Mean, to (signify), *ma'nī rakhnā* (-kī).
Meaning, *ma'nī* (f.), *maṭlab* (m.).
Meanwhile, *itne meñ*, *is 'arṣe meñ*.
Measure (to), *māpnā*.
Measure (gauge), *māp*; plan, *tadbīr* (f.).
Meat, *gosht*.
Medal, *taghma*.
Meddle, to, *hāth dālnā* (-meñ), *dakhl k* (-meñ).
Medicine, *dawā* (f.).
Meet, to (*neut.*), *milnā* (-se), *mulāqāt k* (-se).
Meeting, *mulāqāt* (f.); congregation, *jamā'at* (f.), *maḥlis* (f.).
Melt, to (*neut.*), *galnā*.
Member (of a party), *ahl*, *ṣāhib*.
Memory, *yād* (f.).
Mend, to, *marammat k*.
Mention, to, *zīkr k*.
Merchandise, *māl*, *saudā*.
Merchant, *saudāgar*, *tājir*.
Mercy, *rahm*.
Merely, *maḥẓ*.
Merry, *khush*.
Message, *paighām*.
Messenger, *qāsid*.
Metal (s.), *dhāt*.
Middle (s.), *bīch*, *miyān*; in the midst, *ke bīch*, *ke darmiyān*.
Mid-day, *do-pahar*.
Midnight, *ādhī-rāt*.
Mile, *mīl*, *ādḥ kos*.
Military, *jaṅgī*, *lashkarī*.
Milk, *dūdḥ*.

Mind, <i>dil</i> .	Mound, <i>ṭilā</i> .
Minister (of state), <i>wazīr</i> , <i>dīwān</i> .	Mount, to, <i>charhnā</i> (-par), <i>sawār honā</i> (-par).
Mint, <i>ṭaksāl</i> (f.).	Mountain, <i>pahār</i> , <i>koh</i> .
Minute, <i>pal</i> (f.), <i>minat</i> (f.).	Mouse, <i>chūhī</i> (f.).
Miser, <i>bakhīl</i> .	Mouth, <i>muñh</i> ; (of a river), <i>muhānā</i> .
Misfortune, <i>muṣibat</i> (f.).	Move, to (neut.), <i>hīlnā</i> , <i>chal-</i> <i>nā</i> ; (act) <i>hīlānā</i> , <i>chalānā</i> .
Miss, to (as a mark), <i>khaṭā k</i> , <i>chūknā</i> .	Movement, <i>ḥarakat</i> (f.).
Misstatement, <i>jhūṭh</i> .	Much, <i>bahut</i> ; so much, <i>itnā</i> ; as much, <i>jītnā</i> ; how much? <i>kitnā</i> .
Mistake, <i>chūk</i> (f.), <i>ghalaṭī</i> (f.).	Mud, <i>kīchar</i> (f.).
Mix, to (act), <i>milānā</i> .	Mule, <i>kāchchar</i> .
Moist, <i>gīlā</i> .	Munshi (a secretary, a lang- uage teacher), <i>munshī</i> .
Moment, <i>dam</i> .	Murder, <i>khūn</i> , <i>qatl</i> ; to murder, <i>khūn k</i> (-kā).
Monkey, <i>bandar</i> .	Mussulman, <i>musalmān</i> .
Money, <i>paisā</i> , <i>rūpaya</i> .	Must, <i>chāhiye</i> (from the verb <i>chāhnā</i> ; see Pt. I.).
Monsoon, <i>barsāt kā mausim</i> .	Mustard, <i>rā'ī</i> (f.).
Monster, <i>rakṣhas</i> .	Mutineer, <i>bāghī</i> .
Month, <i>mahīna</i> .	Mutiny, <i>baghāwat</i> (f.), <i>ghadr</i> (m.).
Moon, <i>chānd</i> .	My, <i>merā</i> .
More, <i>ziyāda</i> , <i>aur</i> .	
Moreover, <i>tis par bhī</i> , <i>balki</i> .	
Morning, <i>fajr</i> (f.), <i>ṣubḥ</i> (f.).	
Most, <i>sab se ziyāda</i> , <i>akṣar</i> .	
Mother, <i>mān</i> , <i>mā</i> (f.).	

N

Nabob (a governor), <i>nawāb</i> .	Native (s.), <i>bāshinda</i> .
Naked, <i>naṅgā</i> .	Native (adj.), <i>desī</i> ; native country, <i>waṭan</i> .
Name, <i>nām</i> .	Near (pr.), <i>pās</i> (-ke), <i>nāzīk</i> (-ke).
Narrow, <i>tang</i> .	
Nation, <i>qaum</i> (f.).	

Nearly, <i>qarībān</i> .	No, <i>nahīn</i> , <i>na</i> .
Necessary (<i>adj.</i>), <i>zarūr</i> .	Noble (<i>adj.</i>), <i>sharīf</i> .
Necessaries, <i>sāmān</i> , <i>lawāzima</i> .	Nobleman, <i>amīr</i> .
Neck, <i>gardan</i> (<i>f.</i>).	Nobody, <i>ko'ī nahīn</i> .
Needle, <i>sū'ī</i> (<i>f.</i>).	Noise, <i>shor</i> , <i>ghul</i> ; to make a noise, <i>ghul machānā</i> .
Neglect, <i>ghaflat</i> (<i>f.</i>).	Noon, <i>do pahar</i> .
Negotiation, <i>mu'āmala</i> .	Nor, <i>na</i> .
Negro, <i>habshi</i> .	North, <i>uttar</i> , <i>shimāl</i> .
Neighbour, <i>parosī</i> .	North-east, <i>ishān</i> .
Neighbourhood, <i>paros</i> , <i>ās-pās</i> .	Northern, <i>shimālī</i> .
Neighbouring, <i>ās-pās kā</i> .	Nose, <i>nāk</i> (<i>f.</i>).
Nephew, <i>bhatijā</i> .	Not, <i>nahīn</i> .
Never, <i>kabhī nahīn</i> .	Nothing, <i>kuchh nahīn</i> .
News, <i>khabar</i> (<i>f.</i>).	Notice (proclamation), <i>ishti-</i> <i>hār</i> .
Newspaper, <i>akhbār</i> .	Now, <i>ab</i> , <i>abhī</i> .
Next (nearest), <i>sab se qarīb</i> ; following (day, etc.), <i>dūsrā</i> .	Nullah (watercourse), <i>nāla</i> .
Night, <i>rāt</i> (<i>f.</i>); at nightfall, <i>jab rāt hū'ī</i> .	Number (multitude), <i>kaṣrat</i> (<i>f.</i>); (figure), <i>'adad</i> .
Nightingale, <i>bulbul</i> .	

O

Oath, <i>qasam</i> (<i>f.</i>), <i>saugand</i> (<i>f.</i>).	Observe, to (keep), <i>rakhnā</i> ; (obey), <i>mānnā</i> ; (remark carefully), <i>mulāḥiẓa karnā</i> .
Obedience, <i>itā'at</i> (<i>f.</i>).	Obstacle, <i>sadd</i> (<i>f.</i>), <i>rok</i> (<i>f.</i>).
Obedient, <i>farmān-bardār</i> .	Obtain, to, <i>pānā</i> , <i>ḥāṣl k</i> .
Obey, to, <i>mānnā</i> .	Occasion (time), <i>bār</i> (<i>f.</i>); opportunity, <i>naubat</i> (<i>f.</i>), <i>mauqa'</i> (<i>m.</i>).
Object (thing desired), <i>maq-</i> <i>ṣūd</i> , <i>maṭlab</i> .	Occasionally, <i>kabhī kabhī</i> .
Object, to, <i>i'tirāz k</i> .	Occupy, to (hold), <i>qābiẓ h—</i> <i>par</i> ; (dwell), <i>rahnā</i> (<i>—meñ</i>).
Obliged, to be (forced), <i>maj-</i> <i>būr h</i> .	
Observance (rule), <i>rasm</i> (<i>f.</i>); <i>qā'ida</i> (<i>m.</i>).	

Occur, to, *wāqī' h.*

Ocean, *samundar.*

O'clock, *baje*; what o'clock is it? *kitne baje hain?*

Of, *kā.*

Off (from upon), *par se*; (dis-
tant), *dūr.*

Offence (crime), *gunāh.*

Offensive (attacking), *hamla-
āwar.*

Offer, to, *pesh k*; to show (as
kindness), *karnā.*

Office (service), *khidmat (f.)*;
appointment, *manṣab*;
(place of business), *daftar.*

Officer, *'ōhda-dār*; *afsar.*

Official (*adj.*), *sarkārī.*

Official (*s.*), *'ōhda-dār.*

Often, *akṣar, bārbār.*

Oh, *hā,e hā,e, āh*; (vocative
case) *ai.*

Oil, *tel.*

Old, *purānā, qadīm.*

On (*pr.*), *par, ke ūpar.*

On (*adv.*), *āge.*

Once, *ek bār, ek dafa'*; at once,
fauran.

One, *ek.*

Oneself, *āp, khud.*

Onion, *piyāz (f.).*

Only, *śirf, faqat.*

Open, *khulā.*

Open (to), *kholnā.*

Opinion, *rā'e (f.), khayāl
(m.).*

Opium, *afyūn.*

Opponent, *mukhālīf, harīf.*

Opportunity, *qābū (m.), fur-
ṣat (f.).*

Oppose (to), *muqābala k.*

Opposite (in front of), *sāmhne
(-ke), (adj.), muqābil.*

Oppression, *zulm.*

Or, *yā.*

Orange, *nāraṅgī (f.).*

Order (command), *hukm*; in
order to, *tā ki*; order and
arrangement, *nazm-o-nasaq.*

Order (to), *hukm denā, far-
mānā.*

Orderly (*adj.*), regular, *bā-
qā'ida.*

Origin, *aṣl (f.).*

Original (*adj.*), *aṣlī, pahlā.*

Ornament, *zewan.*

Other, *dusrā.*

Otherwise, *nahīn to, warna.*

Our, *hamārā.*

Ourselves, *ham khud.*

Out, *bāhar (-ke).*

Oven, *tanūr.*

Over, *par, ūpar (-ke)*; more
than, *ziyāda (-se).*

Overawe, to, *darānā.*

Overnight, *rāt ko.*

Overtake, to, *barābar ānā (-ke).*

Overthrow, to, *zer k*; (defeat),
shikast denā.

Owe, to, *dhārnā, qarṣ rakhnā
(-kā).*

Owing to (by reason of), <i>ke sabab se.</i>	Owner, <i>mālik.</i>
Own (pronom. adj.), <i>apnā.</i>	Ox, <i>baīl.</i>

P

Pace, <i>qadam.</i>	(-ke);—in examination, <i>pās h, kāmyāb h</i> ; to pass round (as a pipe), <i>phirānā.</i>
Pagoda, <i>but-kada.</i>	Pass (defile), <i>ghāt.</i>
Pail, <i>bāltī (f.).</i>	Passage (passing), <i>guzar.</i>
Pain, <i>dard, dukh.</i>	Past (elapsed), <i>guzaṣhta.</i>
Painful, <i>dard-nāk.</i>	Path, <i>panth (m.), rāh (f.).</i>
Painter (artist), <i>muṣawwir.</i>	Patiently, <i>ṣabr se.</i>
Palace, <i>maḥall.</i>	Pay, <i>ṭalab (f.), tankhwaḥ (f.).</i>
Palm-tree, <i>ṭār, khajūr.</i>	Pay, to, <i>adā k, chūkānā</i> ;—attention (notice), <i>dhyān k.</i>
Panther, <i>chītā, teṇḍu'ā.</i>	Peace, <i>ṣulḥ (f.).</i>
Paper, <i>kāghaz.</i>	Peacock, <i>mor.</i>
Parade (<i>mil.</i>), <i>qawā'id, pareṭ</i> ; —ground, <i>pareṭ kā maidān.</i>	Pearl, <i>motī.</i>
Parade, to (as troops), <i>ārāsta h.</i>	Peg, <i>mekh (f.).</i>
Paradise, <i>bihisht (f.).</i>	Pen, <i>qalam.</i>
Parapet, <i>kungura.</i>	Peninsula, <i>jazīra-numā.</i>
Pardon, <i>mu'āfi (f.).</i>	People, <i>log (pl.), qaum (f.).</i>
Pardon, to, <i>mu'āf k.</i>	Pepper, <i>mirch (f.).</i>
Parents, <i>mā bāp.</i>	Perceive, to, <i>dekhnā, ma'lūm k.</i>
Parrot, <i>totā.</i>	Perfect, <i>kāmil.</i>
Part (portion), <i>hiṣṣa</i> ; —of a country, <i>ṭaraf (f.)</i> ; for the most part, <i>akṣar</i> ; on his part, <i>apnī taraf se.</i>	Perfectly, <i>kāmilāna</i> ; completely, <i>bi'l-kull.</i>
Partner, <i>sharīk.</i>	Perform, to, <i>adā k, bajā lānā.</i>
Partridge, <i>titar.</i>	Perfumer, <i>'attār.</i>
Party (band), <i>jamā'at (f.)</i> ; <i>guroh (m.)</i> ; side, <i>ṭaraf (f.).</i>	Perhaps, <i>shāyad.</i>
Pass, to, <i>guzarnā, chalnā</i> ; —over (to cross), <i>pār h</i>	Perish, to, <i>tabāh h.</i>
	Permission, <i>ijāzāt (f.).</i>

Permit, to, *ijāzat d*; to be permitted, *ijāzat milnā, pānā*.

Perplexed, *hāirān*; to be perplexed, *ghabrānā*.

Persevere, to, *mustaqill h*.

Person, *shakhṣ*.

Petition, 'arṣ (f.); written—, *arṣī (f.)*.

Petition, to, 'arṣ k.

Petitioner, *arṣ karne wālā, multamis*.

Picture, *taṣwīr (f.)*.

Pig, *sū'ar*.

Pigeon, *kabūtar*.

Pillar, *sitūn*.

Pillow, *takya*.

Pioneer, *beldār*.

Pipe (tobacco), *ḥuqqa*; (for water), *nalī (f.)*.

Pitch, to (as tents), *khaṛā k*; to encamp, *khaīma k*.

Place, *jagah (f.)*, *makān (m.)*.

Place, to, *rakhnā, dharnā*; to take place (as negotiations), *chalnā*; to occur, *wāqi' h*.

Plain (s.), *maidān*.

Plainly, *ṣāf ṣāf, ṣāhiraṇ*.

Plaintiff, *mudda'ī*.

Plan (scheme), *manṣūba (m.)*, *tadbīr (f.)*.

Plant, to (as a flag), *khaṛā k*.

Plant, *nabāt (f.)*.

Plantain (banana), *kela*.

Plate, *bāsan, bartan*.

Play, *khel (m.)*, *bāzī (f.)*.

Play, to, *khelnā*.

Please, to, *khush k*; to be approved, *pasand ānā*.

Pleased, *khush*.

Plenty (much), *bahut, ifrāt se*.

Plough, *hal*.

Plough, to, *hal jotnā, hal chālānā*.

Ploughshare, *nasī (f.)*.

Plucky (courageous), *diler, jān-bāz*.

Plunder, *lūt (f.)*.

Plunder, to, *lūtnā, lūt k*.

Poached eggs, *andā pōch*.

Poem, *shē'r*.

Poet, *shā'ir*.

Point, *nok (f.)*; matter, *maṭlab (m.)*; place, *jagah (f.)*.

Point out, to, *batānā*.

Poison, *zahr*.

Pole (of tent, etc.), *chob (f.)*.

Police, *polīs*; chief of police, *kotwāl*.

Policy, *tadbīr (f.)*; prudent measure, *maṣlaḥat (f.)*.

Political (adj.), *mulkī*.

Pomp, *ḥaṣhamat (f.)*.

Pond, *tālāb*.

Pony, *ṭaṭṭū*.

Pool, *kund, ḍabrā*.

Poor, *gharīb, muṣlis*.

Port, *bandar*.

Porter (carrier), *ḥammāl*.

- Portion, *hiṣṣa*, *bhāg*.
 Position (place), *jagah* (f.).
 Possess, to, *rakhnā*; to take possession of, *qābiḥ* h (-par).
 Possible, *mumkin*.
 Post (place), *jagah* (f.); appointment (rank), 'ḥda, *manṣab*.
 Postman, *ḍāk-wālā*.
 Postpone, *mauqūf* k.
 Potato, *ālū*.
 Pouch, *tosh-dān*.
 Power, *zor* (m.), *quwwat* (f.), *qudrat* (f.).
 Powerful, *zorāwar*, *qādir*.
 Practicable (as a breach), *chaltā*; is the breach practicable yet or not? *bughāra* *chaltā hū'ā yā nahīn?*
 Praise, to (eulogise), *ta'rīf karnā* (-kī).
 Pray, to (say prayers), *namāz parhnā*.
 Prayer, *namāz*.
 Precipitately, *jhaṭ-paṭ*.
 Precisely, *thīk*.
 Prefer, to, *tarjīh denā*.
 Preparation, *taiyārī* (f.).
 Prepare, to, *taiyār* k; to make, *banānā*.
 Presence, *ḥuḏūr*.
 Present (adj.), *ḥāẓir*, *maujūd*; (of time), *ḥāl*; at present, *fī'l ḥāl*.
 Present (s.), *naẓr*, *in'ām*.
 Present, to, *denā*, *bakhshnā*; to—oneself, *hāẓir* h.
 Presidency (district), *ḥāẓta*.
 President, *mīr-majlis*.
 Pretence, *bahāna*.
 Pretend, to, *bahāna* k.
 Prevent, to, *man'k*, *roknā*.
 Previous, *pahlā*.
 Price, *dām* (m.), *qīmat* (f.).
 Priest, *imām*.
 Prince, *shāh-zāda*.
 Principal (adj.), *awwal*, *barā*.
 Prison, *zindān*.
 Prisoner, *qaidī*.
 Private soldier, *sipāhī*.
 Probable, *aghlab*.
 Proceed, to, *chalnā*.
 Procure, to, *ḥāṣil* k.
 Produce, to, *ḥāẓir* k, *lānā*.
 Profess, to (declare), *izhār* k; professed (adj.), *muzḥar*.
 Profession (calling), *peṣha*.
 Profit, *fā'ida*, *sūd*.
 Profitable, *fā'ida-mand*.
 Progress, *taraqqī* (f.).
 Prohibit, to, *man'k*.
 Project, to (jut out), *nikal-ānā*.
 Promise (s.), *bachan*, *wa'da*; to promise, *bachan denā*.
 Promising (adj.), (suitable), *munāsib*.
 Promote, to (in rank, etc.), *taraqqī* k (-kī).

Promotion, *taraqqī* (f.).
 Promptitude, *chālākī* (f.).
 Proof, *dalīl* (f.).
 Properly, *achchhī tarāḥ se*.
 Property, *māl*, *māl-o-matā*.
 Prophet, *paighambar*.
 Propose, to (advise), *ṣalāḥ denā*; (intend), *irāda k*.
 Prosecute, to (carry out), *chalānā*.
 Prosperous, *sa'ādat-mand*.
 Prostrate oneself, to, *pāñw parnā* (-ke).
 Protect, to, *panāḥ denā* (-ko), *bachānā*.
 Protection, *ḥifāẓat* (f.).
 Protector, *ḥāfiẓ*; protector of the poor, *gharīb parwar*.
 Proud, *maghrūr*.
 Prove, to, *ṣābit k*.

Provide, to, *muhaiyā k*.
 Province, *ṣūba*.
 Provisions (for an army), *rasad* (m.), *khurāk* (f.).
 Public, *'āmm*.
 Publish, to, *ishtēḥār k*.
 Pull, to, *khaiñchnā*.
 Punctually, *bar-waqt*; exactly, *ṭhīk*.
 Punish, to, *sazā denā*.
 Punishment, *sazā* (f.).
 Pupil, *shāgird*, *chelā*.
 Purchase, to, *mol-lenā*, *khariḍ-nā*.
 Purpose, *irāda*, *maqṣūd*.
 Purpose, to, *irāda k*.
 Purse, *kīsa*.
 Pursue, to, *pīchhā karnā* (-kā).
 Push, to, *dhakelnā*.
 Put, to, *rakhnā*, *rakh-denā*.

Q

Quarrel, *jhagrā*; to quarrel, *jhagrā k*.
 Quarter, *pā'o*; quarter-guard, *kwārṭar-gārd*.
 Question, *sawāl*; to question, *sawāl k*, *pūchhnā*.
 Quick, *jald*, *tez*.

Quickly, *jaldī se*, *turt*.
 Quietly, *chup chāp*; softly, *āhista*.
 Quit, to (act), *chhornā*; (neut.), *chal-nikalnā*.
 Quite, *bi'l-kull*.

R

Radish, *mūlī* (f.).
 Raft, *berā*.
 Raid (to), *dhāwā k* (-par).

Railing, *kaṭharā*.
 Railway, *rel kī ṣarak* (f.), *relwe* (f.); station, *iṣṭeṣhan* (m.).

Raiment, *libās, kapre*.

Rain, *meñh (m.), barsāt (f.), bārish (f.)*.

Rain, to, *barasnā, pānī parnā*.

Raise, to, *uṭhāna; (a siege), muḥāṣara chhoṛnā*.

Rampart, *faṣīl (f.)*.

Ramrod, *gaz*.

Range (of hills), *zanjira; rifle-range, golī bār kā mā-kān; renj (Eng.)*.

Rank (grade), *darja, 'oḥda; line, ṣaff (f.)*.

Rapid, *jald, tez*.

Rapidly, *jaldī se*.

Rare, *nādir, 'ajīb*.

Rat, *chūhā*.

Rather (somewhat), *kuchh*.

Raw, *kachchā*.

Razor, *usturā*.

Reach, to, *pahuñchnā*.

Read, to, *parhnā; to read out (as a charge, etc.), sunānā*.

Ready, *taiyār*.

Real, *aṣli, sachchā*.

Really, *sach-much*.

Reappear, to, *phir naẓar ānā*.

Rear, *pichhārī (f.)*.

Rear-guard, *chandāwal*.

Reason (cause), *sabab (m.), bā'is (f.)*.

Rebel, *bāghī*.

Rebel, to, *sar-kashī k.*

Rebellion, *baghāwat (f.), ghadr (m.)*.

Rebellious, *sar-kash*.

Receive, to, *pānā, lenā*.

Recently, *thore dinon se*.

Recognize, to, *pachhannā; (realize), ma'lūm k.*

Reconnaissance, *jāsūsī (f.)*.

Record (s.), *daftar*.

Recount, to, *bayān k.*

Recover, to (act), *phir pānā*.

Recruit, *rangkrūt, nayā sipāhī*.

Reflect, to (consider), *ghaur k.*

Reflection (consideration), *ghaur (f.)*.

Refreshment (food and drink), *khānā-pīnā*.

Refuge, *panāh (f.)*.

Refuse, to, *inkār k.*

Regard (look), *naẓar (f.); with regard to, kī nisbat*.

Regiment, *palṭan (f.)*.

Regret, to, *pachhtānā*.

Reject, to, *radd k.*

Reign, to, *bādshāhat k; (as peace), jārī h.*

Rein, *bāg (f.)*.

Reinforcements, *kumak (f.)*.

Rejoice, to, *masrūr h, khushī k.*

Relate, to, *bayān k.*

Relation (telling), *bayān*.

Relative, *rishta-dār*.

Release, to, *chhoṛānā, āzād k.*

Relief (alteration), *ārām; (changing quarters), badlī (f.); (help), madad (f.)*.

- Relieve, to (as a garrison), *madad denā* (-ko).
 Religion, *dīn* (Muhammadan); *dharam* (Hindu).
 Remain to, *rahnā*, *ṭhaharnā*.
 Remainder, *baqīya* (m.), *bāqī* (f.).
 Remedy, 'ilāj.
 Remember, to, *yād k*.
 Remnant. See Remainder.
 Remove, to (neut.), *chalā jānā*; (act), *dūr k*; (dismiss) *bar ṭaraf k*.
 Rendered necessary, to be, *zarūr h*.
 Renown, *shuhrat* (f.), *nām* (m.).
 Repair, to, *marammat k*.
 Repel to, *daf' k*.
 Reply, *jawāb*; to reply, *jawāb denā*.
 Report (information), *khabar* (f.), *rapart* (f.); rumour, *afwāh* (m.).
 Report, to, *khabar denā*, *rapart k*; to report oneself to, (to visit) *mulāqāt karnā* (-se).
 Represent, to (state), 'arṣ k, *iḡhār k*.
 Representation, 'arṣ (f.), *iḡhār* (m.).
 Repulse, to, *daf' k*, *shikast denā*.
 Reputation, *ābrū* (f.), *nām* (m.).
 Request, *dar^{kh}wāst* (f.), *iltimās* (m.).
 Request, to, *iltimās k*, *māḡnā*.
 Required to, to be, *parnā*; he had to go, *us ko jāne parā*.
 Requirements (necessaries), *lawāzima*.
 Requisite (adj.), *zarūr*, *darkār*.
 Rescue, to, *bachānā*.
 Reside, to, *rahnā*, *basnā*.
 Resist, to, *muqāwamat k*.
 Resolve, to, *irāda k*.
 Respect (esteem), 'izzat (f); (courtesy), *adab* (m.).
 Respect, to, 'izzat k, *adab k* (-kā).
 Respective, *apnā apnā*.
 Responsibility, *jawāb-dihī* (f.).
 Rest (repose), *ārām*; remainder, *bāqī*.
 Rest, to, *ārām k*.
 Restore, to (give back), *pher denā*; (to former state), *ba-ḡāl k*; to restore order, *intizām na'e sar se muqarrar k*.
 Restrain, to, *roknā*, *bāz rakhnā* (-se).
 Result, *natīja*; to result, *natīja h* (-kā).
 Retire, to, *haṭnā*, *haṭ-jānā*.
 Retreat (flight), *gurez* (f.).
 Retreat, to, *pas pā h*, *haṭnā*, *haṭ-jānā*.
 Return, *murāja'āt* (f.); to return, *pher ānā*, *phirnā*.
 Revenge, *intiqām*, *badlā*.

Revenge (to take), <i>intiqām lenā</i> (-kā).	Rock, <i>chattān</i> (f.).
Revenue, <i>kharāj</i> (m.), <i>āmdānī</i> (f.).	Rocket, <i>bān</i> .
Revolt, <i>baghāwat</i> (f.).	Rocky, <i>pathrīlā</i> .
Reward, <i>in'ām</i> .	Rod, 'aṣā; (fishing), <i>laggī</i> (f.).
Rib, <i>paslī</i> (f.).	Roof, <i>chhat</i> (f.).
Rice, <i>chāwal</i> ; (boiled), <i>bhāt</i> .	Room (apartment), <i>kamarā</i> (m.), <i>koṭhrī</i> (f.).
Rich (wealthy), <i>daulatmand</i> ; (costly), <i>qīmatī</i> .	Rope, <i>rassā</i> (m); <i>rassī</i> (f).
Riches, <i>daulat</i> (f.).	Rose, <i>gul</i> .
Ride, to, <i>sawār h</i> , <i>sawārī k</i> .	Rough, (uneven) <i>khurkhurā</i> , (severe) <i>sakht</i> ; 'to have a rough time,' <i>taklīfeñ uṭhānā</i> .
Right, correct (adj.), <i>durust</i> ; (not left), <i>dāhīnā</i> .	Round (adj.), <i>gol</i> ; (adv. and postpn.), <i>ke gird</i> .
Right (s.), <i>haqq</i> ; pl. <i>haqūq</i> .	Row (line), <i>qīṭār</i> (f.).
Ring, <i>angūṭhī</i> (f.).	Rub, to, <i>malnā</i> , <i>mālīsh k</i> .
Ripe, <i>pakkā</i> .	Ruby, <i>la'l</i> .
Ripen, to, <i>paknā</i> .	Rule (regulation), <i>qānūn</i> , <i>qā'i-da</i> ; (government), <i>hukūmat</i> (f.); as a rule (generally), <i>akṣar</i> .
Rise, to, <i>uṭhnā</i> .	Rule, to, <i>hukūmat k</i> .
Risk of, to run the, <i>jokhim uṭhānā</i> (-kī).	Ruler, <i>hākīm</i> .
Rival, <i>harīf</i> .	Rumour, <i>afwāh</i> .
River, <i>naddī</i> (f.), <i>daryā</i> (m.).	Run, to, <i>daurnā</i> .
Road, <i>rastā</i> (m.), <i>rāh</i> (f.), <i>sarak</i> (f.).	Rupee, <i>rūpiya</i> .
Robber, <i>chor</i> .	Rush, to, <i>jhapatnā</i> .
Robe, <i>jāma</i> (m.); (of honour), <i>khil'at</i> (m. f.).	Russian, <i>rūs</i> .

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Saddle, <i>zīn</i> .	Safety, <i>salāmatī</i> (f.).
Saddle, to, <i>zīn bāndhnā</i> (-par).	Sail, to, <i>pāl se chalnā</i> ; to start, <i>rawāna h</i> .
Safely, <i>salāmatī se</i> .	

Sailor, *mallāh*, *jahāzī*.

Sale, *bikrī* (f.).

Sally, *khurūj* (m.); *jhapat* (f.).

Salt, *namak*.

Salute (s.), *salām*; to—, *salām k*.

Same, *wōhī*, *yahī*.

Sand, *bālū*.

Satisfy, to, *rāzī k*; to be satisfied, *rāzī h*.

Save, to, *bachānā*.

Say, to, *kahnā*, *bolnā*.

Scabbard, *miyān*.

Scaling ladder, *nardbān*.

Scarcity, *kamī* (f.); famine, *qaḥṭ* (m.).

Scatter, to, *chhitrānā*; (disperse), *tittar bittar k*.

Scattered (dispersed), *tittar-bittar*.

Scene (place), *makān*; (spectacle), *tamāshā*.

Scent, to, *sūnḡhnā*.

Scholar, *shāgird*, *ṭālīb-‘ilm*.

School, *maktab*, *madrasa*.

Scimitar, *shamsher* (f.).

Scorpion, *bichchhū*.

Scout, *jāsūs*, *skā’oṭ*.

Scratch, to, *nochnā*.

Scream, to, *chillānā*.

Sea, *samundār*, *daryā*.

Search (s.), *talāsh* (f.); to search, *dhūndhnā*, *talāsh k*.

Season, *mausim* (m.); reaping-season, *faṣl* (f.).

Second (adj.), *dūsarā*.

Secure, to (save), *bachānā*; (establish), *muqarrar k*; (fasten), *bāndhnā*.

Securely (firmly), *maẓbūṭ*.

Security (bail), *ẓamānat* (f.); (safety), *amn* (m.).

Sedition, *fasād*.

See, to, *dekhnā*.

Seed, *bīj*.

Seek, to, *dhūndhnā*.

Seem, to, *ma’lūm h*.

Seer (2 lb. weight), *ser*.

Seize, to, *pakarṇā*, *qabṣa k* (-par or -ko).

Select, to, *chunnā*.

Self, *āp*, *khud*; oneself (objectively), *apne ta’in*.

Sell, to, *bechnā*, *farokht k*; to be sold, *biknā*.

Seller, *bechne-wālā*; *firosh*; (used in compounds), e.g., *mewa-firosh*, fruit-seller.

Send, to, *bhejnā*, *rawāna k*; to send for (a person), *bulā-bhejnā*; (a thing), *maṅgānā*.

Sensation, *ḡiss*.

Sentence (judgment), *fatwā* فتوی.

Sentence, to, *fatwā denā*, *ḡukm denā*.

Sentinel }
Sentry } *pahre-wālā*, *pās-bān*.

Sepoy, *sipāhī*.

Sergeant, *ḡawāla-dār*.

Servant, *naukar*, *chākar*.

Serve, to, *naukarī k*.

Service, *naukarī (f.)*, *khidmat (f.)*.

Set, to (place), *rakhnā*, *dharnā*.

Several, *ka'ī*, *chand*.

Severe, *sakht*.

Severely, *sakht*.

Sew, to, *sīnā*.

Shade, *chhāyā (f.)*.

Shade, to, *chhāyā denā*.

Shake, to, *hilānā*.

Shameless, *be-sharm*.

Shape, *ṣurat (f.)*, *shakl (f.)*.

Share, to (act), *bāntnā*, *hiṣṣa k*; to share in (neut.), *sharik h (-meñ)*.

Sharp, *tez*.

Sharpen, to, *tez k*.

Sheep, *bher*.

Sheet, *chādar (f.)*.

Shelf, *takhta*, *tāq*.

Shelter, *ār (f.)*, *panāh (f.)*.

Shield, *dhāl (f.)*.

Shine, to, *chamaknā*.

Ship, *jahāz (m.)*, *kishtī (f.)*.

Shirt, *qamīṣ*.

Shoe, *jūtī (f.)*.

Shoemaker, *mochī*.

Shoot, to, *golī mārṇā*; to kill by a shot (as a bird), *mārṇā*; shooting (sport), *shikār*; to go shooting, *shikār ko jānā*.

Shop, *dūkān (f.)*.

Shore, *kināra*.

Short, *chhotā*; (few), *thorā*, *kam*; in short, *gharaḥ*.

Shortly (soon), *thorī der meñ*.

Shortness, *kamī (f.)*, *kotāhī (f.)*.

Shot, (s.), (a firing at), *mār (f.)*; small shot, *chharrā*.

Shoulder, *kāndhā*.

Shout, to, *pukārnā*.

Show, (s.), *tamāshā*.

Show, to, *batānā*, *dikhlanā*.

Shut, to, *band k*.

Sick, *bimār*.

Sickness, *bimārī (f.)*.

Side (of body), *pahlū (m.)*; direction, *taraf (f.)*.

Siege, *muḥāṣara*.

Sight, *naẓar (f.)*, *nigāh (f.)*.

Sign, *nishān*; signal, *ishāra*.

Sign, to (signal), *ishāra k*.

Silently, *chup-ke*, *chupchāp*.

Silk, *resham*.

Sin, *gunāh*, *pāp*.

Since, *jab-se*, *ba'd (-ke)*.

Single, *ek*, *wāḥid*.

Sink, to, *dūbnā*, *dūb-jānā*.

Sir, *ṣāhib*, *jī*.

Sister, *bahin*.

Sit, to, *baiṭhnā*.

Situated, *wāqī*.

Skill, *qābiliyat (f.)*, *hunar (m.)*.

Skilled, *hunar-mand*, *qābil*.

- Skin, *chamṛā*.
 Skirt, *dāman*.
 Sky, *āsmān*.
 Slacken, to (as firing), *sust h*.
 Slave, *ghulām* ; female—, *laundī*.
 Slay, to, *mār-dālnā*, *qatl k*.
 Sleep, to, *sonā*.
 Slight (*adj.*), slender, *patlā* ; a little, *thorā*.
 Slightly (a little), *thorā*.
 Slip, to, *phisalnā*.
 Slippery, *phislahā*.
 Slope, to (be sloping), *dhālū h*.
 Sloping, *dhālū*.
 Slow, *āhista*, *sust*.
 Slowly, *āhista*.
 Small, *chhoṭā*.
 Smash, to, *tor-denā* ; (to pieces), *chūr karnā*.
 Smell, to, *sūnghnā*.
 Smile, to, *muskurānā*.
 Smoke (*s.*), *dhū'ān*.
 Smoke, to (tobacco), *pīnā*.
 Smooth (level), *ham-wār*.
 Snake, *sānp*.
 Snow, *barf*.
 So (thus), *aisā* ; (accordingly), *chunañchi* ; so much, *itnā* ; in this way, *is tarāh* ; so as to, *tā ki*.
 Soap, *ṣābūn*.
 Soft, *narm*.
 Soil (earth), *mittī* (*f.*) ; land, *zamīn* (*f.*).
 Soldier, *sipāhī*.
 Some, *kuchh*, *ko'ī*, *kṛ'ī ek*, *chand*.
 Something, *kuchh*.
 Sometimes, *kabhī kabhī*.
 Somewhat, *kuchh*.
 Son, *beṭā*.
 Soon (quickly), *jald* ; (in a short time), *thorī der meñ* ; as soon as (whenever), *jab-hī*.
 Sorrow, *gham*, *afsōs*.
 Sorry (penitent), *paṣhemān* ; (sad), *rañjīda*.
 Sort (kind), *qism* (*f.*), manner, *tarāh* (*f.*).
 Sortie, *khurūj*.
 Sound (*adj.*) healthy, *bhalā-changā* ; firm, *mazbūṭ*.
 Sound (*s.*), *āwāz* (*f.*).
 Source (origin), *aṣl* (*f.*) ; cause, *sabab* (*m.*).
 South, *dakhan*.
 Southern, *dakhanī*, *dakhan kā*.
 Sow, to, *bonā*.
 Space (distance), *fāṣila* ; (of time), *'arṣa*.
 Speak, to, *bolnā* ; (speak out), *bol-uṭhnā*.
 Spear, *bhālā*, *neza*.
 Spend, to (money), *kharch k*.
 Spit, to, *thūknā*.
 Splendid (fine), *'umda* ; (very good), *bahut achchhā*.

- Split, to, *chīrnā* ; (split), *chīrā hū'ā*.
- Spoil, to, *bigārnā*, *kharāb k*.
- Spoon, *chamchā*.
- Sport (play), *khel* ; (hunting or shooting), *shikār*.
- Sportsman, *shikārī*.
- Spot, *chhīnt* (f.), *dāgh* (m.) ; place, *jagah* (f.).
- Sprain, *moch* ; to be sprained, *moch ānā* (-ko).
- Spread, to (act), *phailānā* ; (as a carpet, etc.), *bichhānā* ; (neut.), *phailnā*.
- Spring, to, *kūdānā* ; (to mount), *charhnā*.
- Spur, *mahmez* (f.), *kāntā* (m.).
- Spy, *jāsūs*.
- Square, *chau-konā*, *murabba'*.
- Stab, to, *chubhānā*, *bhoṅknā*.
- Stable (s.), *iṣṭabal*, *ṭawīla*.
- Stage (of a journey), *manzil* (f.).
- Staircase, *sīrhī* (f.).
- Stamp on, to (trample), *rauṇḍ-nā*, *pānw-tale malnā*.
- Stand, to, *kharā h*.
- Standing (permanent), *qā'im*.
- Star, *tārā*.
- Start up, to, *chauṅknā* ; to depart, *rawāna h*.
- State (condition), *hāl* (m.), *hālat* (f.).
- State, to, *bayān k*.
- Station (cantonment), *chhā'onī* (f.) ; (railway), *iṣṭeshan* (m.).
- Stature, *qadd* (m.), *qāmat* (f.).
- Stay, to, *rahnā*, *ṭaharnā*.
- Steal, to, *churānā*, *chorī k*.
- Stealthily, *chhup-ke*.
- Steamer, *āg-boṭ*.
- Steed, *ghorā*.
- Steel, *fūlād* (f.) ; (adj.), *fūlā-dī*.
- Steep, *kharā*, *ṭarḥ*.
- Step (pace), *qadam*.
- Step, to, *chalnā* ; (into), *qadam rakhnā* (-meṅ).
- Stick, *laktī* (f.).
- Stick, to (adhere), *chipatnā* ; to stick into (act), *chubhānā*.
- Still (adv.), *ab-tak*.
- Stirrup, *rikāb* (f.).
- Stockade, *lakaṛ-koṭ*.
- Stomach, *peṭ*.
- Stone, *patthar*.
- Stoop, to, *jhuknā*.
- Stop, to (neut.), *kharā rahnā*, *rahnā* ; (act), prevent, *roknā*.
- Stores, *rasād* (f.), *asbāb* (m. pl.).
- Storm, *ṭūfān* (m.), *āndhī* (f.).
- Storm, to (attack), *hamla k*.
- Story, *kahānī* (f.) ; (of a house), *manzil* (f.).
- Straight, *sīdhā*, *rāst*.
- Stranger, *ajnaabī*, *ghair*.

- Stream (current), *dhārā* ; river, *naddī* (f.).
- Street (narrow), *galī* (f.), *kūcha* (m.) ; road, *rastā* (m.).
- Strengthen, to, *maḥbūt* k.
- Stretch, to (pull), *tānnā* ; (neut.) to extend, *phailnā*.
- Strew, to, *chhitrānā*.
- Strict, *sakht*.
- Strike, to, *mārnā*.
- String, *sutlī* (f.), *rassī* (f.).
- Strive, to, *koshish* k.
- Strong, *maḥbūt*, *qawī* ; numbering, *ta'dād meñ*.
- Struggle (fight), *larā'ī* (f.).
- Struggle, to (make effort), *jidd-o-jahd* k.
- Student, *ṭālīb-ilm*, *shāgird*.
- Subdue, to, *maghlūb* k.
- Submit, to (surrender), *taslīm* k, *iṭā'at* k (-kī).
- Subsequent, *pichhlā*.
- Subsequently, *ba'd*, *pichhe*.
- Succeed, to, *kām-yāb* h ; (to a throne), *jā-nishīn* h.
- Success, *kām-yābī* (f.).
- Successful, *kām-yāb*.
- Suffer, to (endure), *sahnā* ; (be ill), *bīmār* h ; to suffer defeat, *shikast khānā* ; to suffer trouble, *taklīf uṭhānā*.
- Sufficient, *bas*, *kāfī*.
- Sufficiently, *bas*.
- Sugar, *shakar* (m.), *chīnī* (f.) ; (raw), *gur*.
- Sugarcane, *ikh* (f.), *gannā* (m.).
- Suggest, to, *chitānā*, *batānā*.
- Suit (of clothes), *jorā*.
- Sum (money), *mablagh* ; (total), *jumla*.
- Summer, *garmī kā mausim*.
- Summit, *choṭī* (f.).
- Summon, to, *bulānā*, *bulā-bhej*nā.
- Sun, *sūraj*, *āftāb*.
- Sunset, *ghurūb-ē-āftāb*.
- Suppliant, *multamis*, 'arḥ *karne-wālā*.
- Supply, to, *muhaiyā* k, *denā*.
- Support (aid), *kumak* (f.).
- Support, to, *kumak denā* (-ko) ; (suffer), *uṭhānā*.
- Suppose, to, *samajhnā*, *kha-yāl* k.
- Surface, *saṭh* (f.).
- Surgeon, *jarrāḥ*.
- Surprise, *ta'ajjub*.
- Surprise, to, *muta'ajjib* k ; (take unawares), *achānak pakarnā*.
- Surprised, *mutta'ajjib*.
- Surrender, to (submit), *taslīm* k ; (hand over), *hawāla* k (-ke).
- Surround, to, *ghernā*.
- Surrounding (on every side), *ās-pās* (-ke).
- Suspend, to, *laṭkānā* ; (from office), *mu'attal* k.

Sustain, to (suffer), <i>sahnā</i> . <i>uthānā</i> ; (as an attack), <i>bar-</i> <i>dāsh̄t k (-kī)</i> .	Sweetmeat, <i>mīṭhā'ī</i> (f.), <i>ḥalwā</i> (m.).
Swamp, <i>daldal</i> (f.).	Sweetmeat-seller, <i>ḥalwā'ī</i> .
Swarm, to, <i>jhund ke jhund h</i> , <i>jam' h</i> .	Swell, to, <i>phūlnā</i> ; (increase), <i>barhnā</i> .
Swear, to, <i>qasam khānā</i> .	Swift, <i>jald, tez</i> .
Sweep, to, <i>jhārṇā</i> .	Swiftly, <i>jaldī se</i> .
Sweet, <i>mīṭhā</i> .	Swim, to, <i>pairnā</i> . [(f.).
	Sword, <i>talwār</i> (f.), <i>shamsher</i>

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Table, <i>mez</i> (f.).	Temper, <i>mizāj</i> (m.), <i>tabī'at</i> (f.); (out of temper), <i>khafā</i> .
Tail, <i>dum</i> .	Temple (Muhammadan), <i>mas-</i> <i>jīd</i> ; (Hindu), <i>mandir</i> .
Tailor, <i>darzī</i> .	Tent, <i>tambū, derā</i> ; tent-pole, <i>chob</i> (f.).
Take, to, <i>lenā</i> ; (take out), <i>nikālṇā</i> ; (capture), <i>pakar-</i> <i>nā, giriftār k</i> .	Term (condition), <i>shart</i> (f.).
Talk, <i>bol-chāl</i> (f.), <i>bāt-chīt</i> (f.).	Terrible, <i>haul-nāk</i> .
Talk, to, <i>bolnā</i> ; (converse), <i>bāt-chīt k, guft-o-gū k</i> .	Test, <i>azmā'ish</i> (f.), <i>imtēḥān</i> (f.).
Tamarisk, <i>jhā'ū</i> .	Test, to, <i>azmānā, imtēḥān lenā</i> (-kā).
Tank (reservoir), <i>ḥauz</i> (m.); (lake), <i>tālāb</i> (m.), <i>jhīl</i> (f.).	Than, <i>se</i> .
Target, <i>nishāna</i> .	Thank (to), <i>shukr k</i> (-kā).
Tea, <i>chā</i> (f.).	That, <i>wōh</i> .
Teach, to, <i>sikhānā, ta'līm denā</i> .	So that, in order that, <i>tā ki, ki</i> .
Teacher, <i>ustād, sikhāne-wālā</i> .	Thatch, <i>chhappar</i> ; to thatch, <i>chhappar chhānā</i> .
Tear, to, <i>phārṇā</i> ; (to pieces), <i>phār-dālṇā</i> ; (draw out), <i>nikālṇā</i> .	Thatched roof, <i>chhappar</i> .
Telegram, <i>tār</i> .	Their, <i>un-kā</i> .
Tell, to, <i>bolnā, kahnā</i> .	Then, <i>tab, us-waqt, to, phir</i> .
	There, <i>wahān, udhar</i> .
	Therefore, <i>is-wāṣṭe, is-liye</i> .

Thick (fat), *moṭā*; (dense), *gāṛhā*.

Thief, *chor*.

Thin, *patlā*, *dublā*.

Thing, *chīz* (f.).

Think, to, *sochnā*, *khayāl k*; (suppose), *samajhnā*.

Thirst, *piyās* (f.).

Thirsty, *piyāsā*.

This, *yēh*.

Thither, *udhar*.

Thorn, *kāñṭā*, *khār*.

Thoroughly, *achchhī tarah se*, *ba-khūbī*.

Though, *agarchī*.

Thought, *soch*, *khayāl*.

Threaten, to, *dhamkānā*.

Throat, *galā*.

Throne, *takht*, *masnad*.

Through, *wār-pār*, *meñ se*; by means of, *ke sabab se*, *ke wa-sīle se*.

Throughout (during), *dar-miyān* (-ke); (from end to end), *ant se ant tak*.

• Throw, to, *phenknā*, *ḍālnā*; (down), *ḍāl-denā*; to be (thrown) off one's guard, *ghāfil h*.

Thrust, to (stab), *bhonknā*; (stretch out, extend), *barhā-nā*.

Thunder, *garj*.

Thus, *aisā*, *yūñ*, *is-tarah*.

Thy, *terā*.

Tidings, *khabar* (f.).

Tie, to, *bāndhnā*; (tight), *kas-nā*.

Tiger, *bāgh*, *sher*.

Tile, *khaprail*.

Till (prep.), *tak*, *talak*, *torī*.

Time, *waqt* (m.), *zamāna* (m.); *bār* (f.), *ḍaqt* (m.); this time (now), *ab kī bār*.

Tin, *qalā'ī* (f.).

Title, *laqab*.

To (prep.), *ko*.

Tobacco, *tamākū*.

To-day, *āj*.

Toddy (palm-wine), *tārī* (f.).

Together, *bā-ham*, *ek sāth*; with, *sāth* (-ke).

Toil, *mēhnat* (f.).

Token, *'alāmat* (f.).

To-morrow, *kal*.

Tone (manner), *chāl* (f.).

Tongue, *jīb* (f.), *zabān* (f.).

Too, *ziyāda*; also *bhī*.

Tooth, *dānt*.

• Top (summit), *choṭī* (f.), *kala* (m.).

Torch, *mash'al* (f.).

Torrent, *sailāb*.

Touch, to, *chhūna*, *ṭaṭolnā*, *hāth lagānā* (-ko).

Towards, *kī taraf*.

Tower, *burj*.

Town, *shahr*, *nagar*.

Track (road), *pag-ḍanḍī* (f.), *rastā*.

- Trail, *ghasīt* (f.), *pag-dandī* (f.).
- Train, to (instruct), *ta'līm denā*, *sikhānā*.
- Train (railway), *āg-gārī* (f.).
- Tranquillity, *āsūdagī* (f.).
- Translate, to, *tarjuma k.*
- Transport (carriage), *bār-bar-dārī* (f.).
- Travel, to, *safar k.*
- Traveller, *musāfir*.
- Treachery, *khīyānat* (f.).
- Treasure, *ganj*, *māl*.
- Treasury, *khazāna*.
- Treaty, *'ahd-o-paimān*.
- Tree, *darakhṭ*.
- Tremble, to, *kāmpnā*. [(f.).
- Trench, *khandaq* (f.), *khā'ī*
- Tribe, *qaum* (f.).
- Tribal, *qaumī*.
- Tribute, *bāj* (m. f.), *kharāj*.
- Trick (deception), *hīla*.
- Triumph, *ẓafar* (m.), *fath* (f.).
- Triumphant (victorious), *fath-mand*, *ghālīb*.
- Triumphantly (rejoicing), *shā-diyāna*.
- Troop, *ṭolī* (f.).
- Troops, *fauj* (f.), *lashkar* (m.).
- Trooper, *sawār*.
- Trot, to, *dulki chalnā*.
- Trouble (s.), *taklīf* (f.), *diqq* (m.).
- Trouble, to, *sātānā*, *taklīf denā*.
- Trousers, *pā'e-jāma*.
- Truce, *mōhlat* (f.).
- True, *sach*, *sachā*; (genuine, own), *ḥaqīqī*.
- Truly, *sach-much*.
- Trumpet, *turī* (f.).
- Trunk (elephant's), *sūnd* (f.).
- Trust, *i'ṭtibār*, *bharosā*; to trust, *bharosā k* (-kā or -par).
- Try, to (attempt), *koshish k*, to try (by a court of justice); *tajwīz k* (-kī); to be tried (as a case), *tajwīz h*.
- Turban, *pagrī* (f.).
- Turn, to (neut.), *phirnā*; (act), *phirānā*; to turn out (eject), *nikālānā*; to turn the face (towards), *mutawajjih h* (-kī ṭaraf).
- Turnip, *shalgham*. [dānt.
- Tusk, *dānt*; (elephant's), *hāthī*.
- Tutor, *ustād*, *mu'allim*.
- Twice, *do bār*, *do daf'*.
- Twist, to (act and neut.), *baṭnā*; (act), *maroṛnā*.
- Tyrant, *ẓālim*.

U

- Ugly, *bad-ṣūrat*.
- Umbrella, *chhātā* (m.), *chhatrī* (f.).
- Unable, to be, *nahīn saknā*.
- Unaccustomed, *'ādī nahīn*.
- Unawares, *achānak*, *nā-gāh*.

Under, <i>ke niche, ke tale</i> ; (under the command of), <i>ke mā taht</i> .	Until, <i>tak, talak</i> .
Understand, to, <i>samajhnā, ma'lūm k</i> .	Unwilling, <i>rāzī nahīn</i> .
Undertake, to (form the design of), <i>qaṣḍ k (-kā)</i> .	Up, <i>ūpar (-ke)</i> .
Undress, to, <i>kapre utārnā</i> .	Uphold, to, <i>uṭhāna, sambhālānā</i> .
Unexpectedly, <i>nā-gāh</i> .	Upon, <i>ūpar (-ke), par</i> .
Unfit, <i>nā-lā'iq</i> .	Upright, <i>kharā</i> ; (straight-forward), <i>sīdhā</i> .
Uniform (dress), <i>wardī (f.)</i> .	Upwards, <i>ūpar ko</i> ; upwards of (about), <i>takhmīnaṇ</i> .
Unimportant, <i>halkā</i> .	Use, <i>kām, isti'māl</i> .
Unite, to (<i>neut.</i>), <i>milnā (-se)</i> ; (act), <i>milānā</i> .	Use, to, <i>isti'māl k, kām men lānā</i> .
Unless, <i>agar na</i> .	Useless, <i>kām kā nahīn, nikam-mā</i> .
Universe, <i>dunyā (f.)</i> , <i>jahān (m.)</i> .	Usual, <i>ma'mūlī</i> ; as usual, <i>das-tūr ke muwāfiq</i> .
Unoccupied (as a place), <i>khālī</i> ; (as a person), <i>be-kār</i> .	Utmost, <i>parle darje kā</i> ; to the utmost, <i>ḥatta'l-maqdūr</i> .
Unsuccessful, <i>nā-kāmyāb</i> .	Utterly, <i>bil-kull</i> .

V

Vacant, <i>khālī</i> .	Velvet, <i>makhmal</i> .
Vacate, to, <i>khālī k</i> .	Verdict, <i>fatwā</i> .
Valley, <i>wādī (f.)</i> .	Very, <i>bahut</i> ; the very same, <i>wōhī</i> ; very (<i>emphatic adv.</i>), <i>hī</i> ; it is your very own, <i>tumhārā-hī hai</i> .
Valuable, <i>qīmatī</i> .	Vessel (ship), <i>jahāz</i> .
Value, <i>qīmat (f.)</i> .	Vexed, <i>ranjīda, khafā</i> .
Vanquish, to, <i>maghlūb k</i> .	Vicinity, <i>ās-pās (m.)</i> , <i>nazdiki (f.)</i> .
Vanquished, <i>maghlūb</i> .	Victorious, <i>ghālib</i> .
Various, <i>mukhtalif, tarah tarah ke</i> .	Victory, <i>fath (f.)</i> , <i>jai (f.)</i> .
Vegetable, <i>tarkārī (f.)</i> .	
Veil, <i>niqāb</i> .	
Vein, <i>rag (f.)</i> .	

Victuals, *khurāk* (f.); *khānā* (m.); undressed victuals *sīdhā* (m.).

View, *naẓar* (f.); (intention, desire), *murād* (f.).

Village, *gānw* (m.), *bastī* (f.).

Villager, *gānw-wālā*, *gañwār*.

Vinegar, *sirka*.

Violation (as, of a truce), *naqṣ*.

Visit (s.), *mulāqāt* (f.).

Visit, to, *mulāqāt k* (-se).

Vocabulary, *luḡhat* (f.).

Voice, *āwāz* (f.).

Volley, *bār* (f.); to fire a volley, *bār urānā*.

Vomit, to, *qai k*.

Voyage, *safar*; sea-voyage, *daryā'ī safar*.

Vulture, *giddh*.

W

Wages, *tan~~kh~~wāh* (f.), *ṭalab* (f.).

Waist, *kamar* (f.).

Wait for, to, *rāh dekhnā* (-kī); to watch for, await, *muntazir h* (-kā).

Wake, to (*neut.*), *jāgnā*; (act), *jaḡānā*.

Walk (s.) (ramble), *sair* (f.), road or path, *rāh* (f.).

Walk, to (move about), *chalnā*, *phirnā*, *sair k*; (on foot), *paidal chalnā*.

Wall, *dīwār* (f.).

Wallet, *jholā*.

Wander about, to, *phirnā*, *gar-dish k*.

Want, to, *chāhnā*, *māñgnā*.

War, *larā'ī* (f.), *jang* (f.).

Wares, *māl* (m.), *jins* (f.).

Warehouse, *koṭhī* (f.).

Warfare, *larā'ī* (f.), *jang-o-jadal* (m.).

Warm, *garm*; to warm oneself, *tāpnā*.

Warning (in formation), *ittilā'* (f.); (admonition), *'ibrat* (f.); without warning, unexpectedly, *nā-gāh*.

Wash, bathe, to (*neut.*), *nahānā*; (act), *dhonā*, *nahlānā*.

Washerman, *dhobī*.

Waste (devastated), *ujār*, *wī-rān*; to lay waste, *wīrān k*.

Watch (guard), *pahrā* (m.), *chaukī* (f.).

Watch (clock), *gharī* (f.).

Watchman, *pahre-wālā*, *chaukī-dār*.

Water, *pānī*.

Water, to (give to drink), *pānī pilānā* (-ko); to irrigate, *sīñchnā*.

"Watering order," in, *ṭahlā'ī meñ*.

Watercourse, *nālā* (m.), *naddī* (f.).

Waver, to, *hichaknā*, *pas-o-pesh* *k*.

Wax, *mom*.

Way, *rāh* (f.), *rastā* (m.); to take one's way (towards), *rāh lenā* (-*kī*); manner, *ṭaur* (m.), *ṭarah* (f.).

Weak, *kam-zor*, *ṣa'if*.

Wealth, *daulat* (f.), *māl* (m.).

Wealthy, *daulatmand*.

Weapon, *hathyār*.

Wear, to (put on), *pahinnā*.

Weather, *āb-o-hawā* (f.), *mausim* (m.).

Week, *hafta*.

Weep, to, *ronā*.

Weigh, to, *tolnā*.

Weight, *wazn*.

Welcome (adj.), *mubārak*; (agreeable), *khush-āyand*.

Welcome (s.), *mubārak-bādī* (f.).

Welfare, *bhalā'ī* (f.), *bēh-būdī* (f.).

Well (s.), *kū'ān*.

Well (adj.), *achchhā*, *bhalā*; (in health), *tan-durust*.

West (s.), *pachchham*, *maghrib*.

Western, *pachchhamī*.

Wet, *gilā*.

What (interrog.), *kyā*; (relative), *jō*.

Whatever, *jō kuchh*.

Wheat, *gehūn*.

When, *jab*, *jis waqt*; (interrog.), *kab*.

Whence, *kahān se*, *kidhar se*.

Whenever, *jab kabhī*.

Where, *jahān*; (interrog.), *kahān*.

Whereupon, *jis pār*, *tis par*.

Whether, *āyā*; or, *yā*.

Which, *jō*; (interrog.), *kaun*, *kaun-sā*.

While, whilst, *jab-tak*; in the meanwhile, *is 'urṣe meñ*.

Whip, *chābuk*, *koṛā*.

White, *safed*.

Whither, *kidhar*.

Who, *jō*; (interrog.), *kaun*.

Whole, *sārā*, *tamām*, *pūrā*.

Why, *kyūn*, *kis-wāṣṭe*, *kāhe-ko*.

Wide, *chaurā*.

Widen, to, *chaurā k*.

Wife, *jorū*, *'aurat*.

Wild (savage), *wahshī*, *janglī*.

Win, to, *jītnā*; (a victory), *fath pānā* (-*par*).

Wind, *hawā* (f.).

Window, *khirkī* (f.); *jharokhā* (m.).

Wine, *sharāb* (f.).

Wing, *par*.

Winter, *jārā*, *zamistān*.

Wire, *tār*.

Wisdom, *'aql* (f.), *dānā'ī* (f.).

Wise, *'aql-mand*, *dānish-mand*.

Wisely, *'aql-mandī se*.

Wish, to, *chāhnā*, *khwāhish rakhnā* (-*kī*).

With, <i>sāth</i> (-ke); together with, <i>samet</i> (-ke).	World, <i>dunyā</i> (f.), <i>jāhān</i> (m.)
Withdraw, to (neut.), <i>hatnā</i> , <i>pas pā honā</i> .	Worm, <i>kīṛā</i> , <i>keṇchu'ā</i> .
Withdraw, to (act), <i>bāz lenā</i> ; (take out), <i>nikālnā</i> .	Worry, to (act), <i>satānā</i> , <i>diqq denā</i> .
Within, <i>bhitar</i> (-ke), <i>andar</i> (-ke).	Worst, <i>sab se kharāb</i> .
Without (outside), <i>bāhar</i> (-ke or se); except, not having, <i>baghair</i> (-ke).	Worsted (defeated), <i>maghlūb</i> , <i>shikasta</i> .
Witness, <i>gawāh</i> , <i>sākshī</i> ; (evidence), <i>gawāhī</i> (f.).	Wound, <i>zakhm</i> ; to wound, <i>zakhm k.</i>
Witness, to, <i>dekhnā</i> .	Wounded, <i>zakhmī</i> .
Wolf, <i>bheriyā</i> .	Wrath, <i>ghaṛab</i> (m.), <i>khafagī</i> (f.).
Woman, 'aurat, <i>strī</i> ; old woman, <i>būrhī</i> , <i>budqhī</i> .	Wrestle, to, <i>kushṭī k.</i>
Wood, <i>lakrī</i> (f.).	Wrestler, <i>pahlawān</i> . [(f.).
Wooden, <i>lakrī kā</i> .	Wrist, <i>pahuñchā</i> (m.); <i>kalā'ī</i>
Word, <i>bāt</i> (f.), <i>lafz</i> (m.).	Write to, <i>likhnā</i> ; (cause to be written), <i>likhwānā</i> .
Work, <i>kām</i> .	Writer (clerk), <i>muḥarrir</i> , <i>mun-shī</i> , <i>bābū</i> .
Work, to, <i>kām k</i> ; to work hard, <i>mēhnat k.</i>	Writing, <i>likhāwāt</i> (f.); hand-writing, <i>dast-khatṭ</i> (m.).
Works (fortifications), <i>morchā</i> (f.), <i>faṣl</i> (f.).	Wrong (incorrect), <i>nā-durust</i> ; a wrong action, <i>khatṭā</i> (f.).
	Wrong (at fault), to be, <i>khatṭā k.</i>

Y

Yard (in length), <i>gaz</i> ; (pace), <i>qadam</i> .	Yield (surrender), to, <i>taslīm k.</i>
Year, <i>baras</i> , <i>sāl</i> .	You, <i>tum</i> .
Yellow, <i>pīlā</i> .	Young (s), <i>bachchā</i> .
Yes, <i>hān</i> .	Young (adj.), <i>jawān</i> .
Yesterday, <i>kal</i> .	Your, <i>tumhārā</i> .

PART IV.

MANUSCRIPT READING.

A very important and undoubtedly difficult branch of the study of Urdū is the reading of manuscripts, facility in which can be acquired *only through a good knowledge of the language* and by means of constant practice.

The character in which most books in India are lithographed is called the *ta'liq*, while the caligraphy employed in ordinary correspondence is styled the *shikasta*, i.e., 'broken hand.' In *shikasta* manuscripts not only are the vowel points omitted; but the rule as to not joining certain letters to a letter following is frequently disregarded, especially in the case of the letters د *dāl*, and ر *re*.

The student, before attempting to read the *shikasta* petitions (commencing on page 265) should learn the words and expressions in the short list which follows hereafter, and should then very carefully study the 30 duplicate petitions which have been printed in the *ta'liq* character (commencing on page 221), and have been provided with a translation into English. By this means, he will not only acquire a useful knowledge of the peculiar style and phraseology of Urdu petitions; but, by comparing them with their *shikasta* duplicates, will be able to note how the formation of letters in the one style of caligraphy differs from that in the other. Of the *shikasta* petitions 10 have been actually set for the Lower Standard Examination, 10 for the Higher Standard, and 10 are from miscellaneous sources.

**Respectful appellations addressed by petitioners to
superiors.**

آپ	<i>āp,</i>	Sir, Your Honour.
جناب	<i>janāb,</i>	Your Excellency, Your Majesty.
جنابِ عالی	<i>janāb-ē-‘ālī,</i>	Exalted Sir.
حضرت	<i>ḥazrat,</i>	Your Majesty, Your Highness, Your Worship.
حضور	<i>ḥuzūr,</i>	Your Majesty, Your Highness.
خاوند	<i>khāwind,</i>	Lord, Master.
خداوند	<i>khudāwand,</i>	My Lord, Your Lord- ship.
خداوندِ نِعْمَت	<i>khudāwand-ē-nē‘mat,</i>	Lord of bounty.
صاحب	<i>ṣāhib,</i>	Master, Mr., Sir.
صاحبِ عالیشان	<i>ṣāhib-ē-‘ālīshān.</i>	Exalted Sir.
غریب پرور	<i>gharīb-parwar</i>	} Cherisher of the poor.
غربا پرور	<i>ghurabā-parwar</i>	
بندہ پرور	<i>banda-parwar</i>	} Cherisher of servants or dependents.
بندہ نواز	<i>banda-nawāz</i>	
مادلِ زمان	<i>‘ādīl-ē-zāmān,</i>	Just One of the age.
داد گستر	<i>dād-gustar,</i>	Diffuser of justice.

Terms used by a petitioner in speaking of himself.

بندہ	<i>banda,</i>	slave, servant, depen- dent.
تابعدار	<i>tābe‘dār,</i>	obedient one, depen- dent, servant.

خاکمار	<i>khāk-sār,</i>	humble one (<i>lit.</i> like dust).
عاجز	<i>'ājiz,</i>	helpless one.
غلام	<i>ghulām,</i>	slave.
فدوی	<i>fidwī,</i>	devoted, your devoted servant.
کمترین	<i>kamtarīn,</i>	Your humble servant, the meanest of (your slaves).

Miscellaneous Words.

آخر	<i>ākhīr,</i>	at last.
اترنا	<i>utarnā,</i>	to alight, descend.
آداب	<i>ādāb</i> (pl. of <i>adab</i>),	salutation; respects, good manners.
ادب	<i>adab,</i>	politeness, courtesy.
از	<i>az,</i>	from.
افسوس	<i>afsos,</i>	alas!
اطلاعاً	<i>ittilā'an,</i>	for information.
اگرچه	<i>agarchi,</i>	although.
البته		certainly.
امید	<i>ummed,</i>	hope.
امیدوار	<i>ummedwār,</i>	hopeful.
انعام	<i>in'am,</i>	reward.

آینده	<i>āyanda,</i>	future.
باربردار	<i>bār-bardār,</i>	burden-bearing; beast of burden.
بارے	<i>bāre,</i>	once ; at last.
باشنده	<i>bāshanda,</i>	resident.
باعث	<i>bā'is,</i>	cause, reason.
باقی	<i>bāqī,</i>	remaining ; remainder.
بال بچے	<i>bāl-bachche,</i>	children ; wife and family.
بجالانا	<i>ba-jā lānā,</i>	to execute, fulfil.
بحال کرنا	<i>ba-ḥāl-karnā,</i>	to establish ; to reinstate.
بخشش	<i>bakhshish,</i>	present, gratuity.
برادر	<i>barādar,</i>	brother.
برباد ہونا	<i>bar-bād honā,</i>	to be ruined, destroyed.
برطرف ہونا	<i>bar-ṭaraf honā,</i>	to be dismissed (from office).
بستی	<i>bastī,</i>	village ; small town ; inhabited place.
بموجب	<i>ba-mūjib,</i>	in accordance with ; by reason of.
بند و بست	<i>band-o-bast,</i>	plan ; management, arrangement.
بندگی	<i>bandagī,</i>	devotion ; salutation ; worship.
بھر	<i>bhar,</i>	all ; whole ; as far as.

پچھلا	<i>pichhlā,</i>	last, past.
پُرانا	<i>purānā,</i>	old.
پرداز	<i>pardāz,</i>	performing, accom- plishing.
پرورش	<i>parwarish,</i>	fostering ; patron- ising ; protection.
پروری	<i>parwarī,</i>	cherishing ; nourish- ing.
پہلے	<i>pahle,</i>	in the first place ; before.
پہیلنا	<i>phailnā,</i>	to bespread, to spread.
پیارا	<i>piyārā,</i>	dear, beloved.
پیروی کرنا	<i>pāiravī karnā,</i>	to prosecute (as a case) ; to follow, imitate.
پیش	<i>pesh,</i>	before (in time or place).
پیش کرنا	<i>pesh karnā,</i>	to put before, submit.
تار	<i>tār,</i>	telegram.
تاریخ	<i>tārīkh,</i>	date (time).
تشریف لانا	<i>tashrīf lānā,</i>	to honour with one's presence, to come.
تفصیل	<i>tafṣīl,</i>	details, particulars.
جا	<i>jā,</i> place جاہجا <i>jā-ba-jā</i>	here and there ; everywhere.
جادو	<i>jādū,</i>	magic, charm.

جان	<i>jān</i> , life; spirit. <i>Adj.</i> (<i>met.</i>) dear, beloved, <i>e.g.</i> ,	
بھائی جان	<i>bhā'ī jān</i> ,	dear brother.
جان و مال	<i>jān-o-māl</i> ,	life and property.
جب تک	<i>jab tak</i> ,	until; till when; by that (or which) time.
جرم	<i>jurm</i> ,	sin, crime, fault.
جمع کرنا	<i>jam' karnā</i> ,	to collect, accumu- late, assemble.
جی	<i>jī</i> ,	life, spirit, heart.
جینا	<i>jīnā</i> ,	to live, be alive.
چاندی	<i>chāndī</i> ,	(<i>s</i>), silver.
چچا	<i>chachā</i> ,	paternal uncle.
چڑھنا	<i>chāṛhnā</i> ,	to ascend, to rise (in price, etc.).
چنانچہ	<i>chunānchi</i> ,	so that, in such a man- ner, accordingly.
چونکہ	<i>chūnki</i> ,	whereas, since.
چھٹی	<i>chhutī</i> ,	leave of absence, fur- lough; dismissal.
حاصل کرنا	<i>hāṣil karnā</i> ,	to obtain, acquire.
حاضر	<i>hāzīr</i> (<i>adj.</i>),	present.
حال	<i>hāl</i> ,	state, condition, cir- cumstance. (<i>Adj.</i>), present, current.

حالات	<i>ḥālāt</i> , (pl. of <i>ḥālat</i>),	conditions, circum- stances ; facts, par- ticulars.
حالت	<i>ḥālat</i> ,	state, condition.
حد ادب	<i>ḥadd-ē-adab</i> ,	the limit of respect.
حرام	<i>ḥarām</i> ,	prohibited, unlawful.
حصه	<i>ḥiṣṣa</i> ,	part, share.
حکم	<i>ḥukm</i> ,	order, command.
حلال	<i>ḥalāl</i> ,	allowable, lawful.
خاص کر	<i>khāṣ-kar</i> (or <i>kar-ke</i>),	in particular, especi- ally.
خاوندی	<i>khāwindī</i> ,	patronage ; favour, kindness.
خبرگیری	<i>khābar-gīrī</i> ,	taking care of, look- ing after.
خدا	<i>khudā</i> ,	God.
خدمت	<i>khidmat</i> ,	service, employment.
خط	<i>khatt</i> ,	letter.
خود	<i>khud</i> ,	self.
خوف	<i>khāuf</i> ,	fear.
خوفناک	<i>khāuf-nāk</i> ,	terrifying, frightful.
داخل ہونا	<i>dākhil honā</i>	to enter, arrive.
دام	<i>dāma</i> ,	may it continue !

درخواست	<i>dar^{kh}wāst,</i>	application, request.
درکار	<i>dar-kār,</i>	necessary, required.
دعا	<i>du'ā,</i>	prayer, supplication (to God).
دِکھلانا	<i>dikhlānā,</i>	to show.
دلآوری	<i>dil-āwarī,</i>	bravery.
دوا دارو	<i>dawā-dārū,</i>	medical treatment, re- medy.
رائے	<i>rā'e,</i>	opinion, advice.
رحم	<i>rahm,</i>	mercy, pity, compas- sion.
رخصت	<i>ruk^hṣat,</i>	permission to depart, leave of absence.
رُخصت ہونا	<i>ruk^hṣat honā,</i>	to take leave, depart, bid adieu.
رشوت	<i>rishwat,</i>	bribe.
روانہ ہونا	<i>rawāna honā,</i>	to start, set out.
زندگی	<i>zindagī,</i>	life, existence.
زور	<i>zor,</i>	strength.
زیادہ	<i>ziyāda,</i>	more.
ساتھی	<i>sāthī,</i>	companion.
سال	<i>sāl,</i>	year.
سبب	<i>sabab,</i>	cause, reason.
سرفراز ہونا	<i>sar-farāz honā,</i>	to be exalted or pro- moted.

سرکار	<i>sarkār,</i>	the Government; the authorities.
سفارش	<i>sifārish,</i>	recommendation.
سلام کرنا	<i>salām karnā,</i>	to salute, greet.
سلامت	<i>salāmat,</i>	salutation, hail, <i>lit.</i> , safety.
سمندر	<i>samundar,</i>	sea, ocean.
سنہ	<i>sanah,</i>	year.
سوار ہونا	<i>sawār honā,</i>	to mount, to embark.
سوائے	<i>siwā'e,</i>	except, besides.
سونا	<i>sonā,</i>	(s), gold.
سیر کرنا	<i>sair karnā,</i>	to take the air; to ramble; to view.
شاہ راہ	<i>shāh-rāh,</i>	highway, main road.
شروع کرنا	<i>shurū' karnā,</i>	to begin.
شکر	<i>shukr,</i>	thanks; praise (to God).
صبح	<i>ṣubḥ,</i>	dawn, morning.
صرف	<i>ṣirf,</i>	merely, only.
ضرور	<i>zarūr,</i>	necessary, urgent.
طاقت	<i>ṭāqat,</i>	strength.
طلب کرنا	<i>ṭalab karnā,</i>	to summon, call for, require.

ظاهر کرنا *zāhir karnā,* to make evident, explain, tell.

ظلم *ẓulm,* tyranny, oppression.

ع the contracted form of عيسوي *'iṣawī,* Christian.

سنہ ع = *san-ē- 'iṣawī,* the Christian era ; A.D.

عجیب *'ajīb,* wonderful, strange.

عالی *'ālī,* high, exalted.

عرض *'arẓ,* representation, petition, request ; breadth.

عرضی *'arẓī,* written petition ; letter (from an inferior).

عریضہ *'arīẓa,* humble petition ; letter (from an inferior).

عزت *'izzat,* honour, dignity.

عزیز *'azīz,* dear, highly esteemed, respected.

عمر *'umr,* age, life.

عنایت *'ināyat,* favour, bounty.

عہدہ *'ōhda,* office, appointment, post.

غرض *gharaz,* in short, in fine.

فرمانا *farmānā,* to order, command, to say (by a superior).

فَرِيَاد	<i>faryād,</i>	complaint, lamentation, cry for help.
فَسَاد	<i>fasād,</i>	rebellion, disturbance, sedition.
فَضْل	<i>fazl,</i>	grace, bounty.
فَقْط	<i>faqat,</i>	only; no more; that is all.
فِكْر	<i>fikr,</i>	thought, reflection; care, anxiety.
فَيْصَلْ هَوْنًا	<i>faiṣal honā,</i>	to be settled, be adjudicated.
قَائِم	<i>qā'im,</i>	permanent, established.
قَبْل	<i>qabl,</i>	prior to, before.
قَدْر	<i>qadr,</i>	magnitude, quantity; greatness, dignity.
قَرِيب	<i>qarīb,</i>	near.
قِسْم	<i>qism,</i>	kind, sort.
قَصْد	<i>qaṣd,</i>	intention; aim, object.
كَافِي	<i>kāfī,</i>	sufficient.
كَبْ تَكْ	<i>kab-tak,</i>	till when? how long?
كَمِي كَرْنَا	<i>kamī karnā,</i>	to show deficiency (in).
كَيفِيَّت	<i>kaifiyat,</i>	state, circumstances; account, statement.

گذراننا	<i>guzrānnā,</i>	to put before, present.
گذرنا	<i>guzarnā,</i>	to pass, elapse.
گذشته	<i>guzash̄ta,</i>	past.
گرفتار ہونا	<i>giriftār honā,</i>	to be caught, seized.
گہات	<i>ghāt,</i>	landing place, bathing place, quay, ferry.
گھیرنا	<i>ghernā,</i>	to surround, invest.
لاچار	<i>lā-chār,</i>	helpless.
لائق	<i>lā'iq,</i>	fit, worthy.
لوٹنا	<i>lauṭnā,</i>	to turn back, return.
لہذا	<i>lihāzā,</i>	therefore.
مارے	<i>māre,</i>	through, because of.
مال	<i>māl,</i>	property, wealth.
ماموں	<i>māmūn,</i>	maternal uncle.
مانگنا	<i>māṅgnā,</i>	to ask for, beg.
ملا	<i>māh,</i>	month ; the moon.
مبلغ	<i>mablagh,</i>	sum (of money).
مچانا	<i>machānā,</i>	to stir up, excite (as revolt) ; to make.
مدت	<i>muddat,</i>	space of time, a long time.
مدد	<i>madad,</i>	help.

مُدَّعَا عَلَيْهِ	<i>mudd'ā-'alaiḥ,</i>	defendant.
مُدَّعِي	<i>mudda'ī,</i>	plaintiff (in law-suit).
مَذْكُور	<i>mazkūr,</i>	afore-mentioned, aforesaid.
مَرْحُوم	<i>marḥūm,</i>	deceased.
مَرَمَّتْ كَرْنَا	<i>marammat karnā,</i>	to repair.
مَصِيبَت	<i>muṣibat,</i>	misfortune, calamity.
مَطْلَب	<i>maṭlab,</i>	object, purpose, motive, request, thing sought for.
مَعْرُوضَه	<i>ma'rūza,</i>	written (in a petition), related ; dated.
مَعَاْف كَرْنَا	<i>mö'āf karnā,</i>	to pardon.
مَكْر	<i>magar,</i>	but.
مَنْظُور كَرْنَا	<i>manẓūr karnā,</i>	to sanction, approve.
مُوَافِق	<i>muwāfiq,</i>	conformably, agreeably to.
مَوْت	<i>maut,</i>	death.
مَوْجُود	<i>maujūd,</i>	existing, present, ready, available.
مَوْرَخَه	<i>mu'arrakha,</i>	dated.
مِهْرَبَان	<i>mihrbān,</i>	kind.
مَهْيَا كَرْنَا	<i>muhaiyā karnā,</i>	to make ready, get together, arrange.

نامنظور کرنا	<i>nā-manẓūr karnā,</i>	to refuse, reject, dis- approve.
نسبت	<i>nisbat,</i>	reference, comparison.
نقصان	<i>nuqṣān,</i>	damage, harm, loss.
نقل	<i>naql,</i>	copy (of a latter, etc.).
نمک حرام	<i>namak-ḥarām,</i>	disloyal.
نمک حلال	<i>namak-ḥalāl,</i>	loyal.
نیاز	<i>niyāz,</i>	supplication, prayer.
واجب	<i>wājib,</i>	necessary, proper.
واقعه	<i>wāqġ'ā,</i>	event, occurrence.
والد	<i>wālīd,</i>	father.
وبا	<i>wabā,</i>	plague, pestilence ; epidemic.
وجه	<i>wajh,</i>	manner, way, cause, means.
وغیره	<i>waghaira,</i>	etcetera.
وفات	<i>wafāt,</i>	death.
وفادار	<i>wafādār,</i>	faithful.
ولایت	<i>wilāyat,</i>	a foreign country ; England.
ولد	<i>walad,</i>	son.
ہاتھ آنا	<i>hāth ānā,</i>	to come into the pos- session of.

ہاں	<i>hān,</i>	yes, verily, by the by.
ہلاک ہونا	<i>halāk honā,</i>	to perish, die; to be killed.
ہمت	<i>himmat,</i>	courage, magnanimity.
ہیضہ	<i>haiṣa,</i>	cholera.
یقین	<i>yaqīn,</i>	certain, positive; true.
یونہی	<i>yūn-hīn,</i>	in this very manner.

Urdū Petitions in the *ta'wīq* Character.

1.

غریب پرور سلامت -

فدوی نے حضور سے اپنی بیماری کے سبب ایک
 مہینے کی اور چھٹی مانگی تھی - لیکن حضور نے وہ
 درخواست اس وجہ سے نامنظور کی کہ تابعدار نے اس
 کے ساتھ ڈاکٹر کا سارٹیفیکٹ نہیں بھیجا تھا - غریب
 پرور! فدوی ایک دیہات میں رہتا ہے - اور یہاں کوئی
 ڈاکٹر نہیں ہے - بنارس میں البتہ ڈاکٹر بہت ہیں - مگر وہ
 شہر فدوی کی بستی سے بہت دور ہے - فدوی کو نہ
 اتنی طاقت ہے کہ بنارس کا سفر کرے اور نہ اتنا روپیہ

ہے کہ وہاں سے ڈاکٹر کو بلا بھیجے - اس لئے فدوی
امیدوار ہے کہ جناب خاوندی کی نظر سے فدوی کی
چھٹی کی درخواست منظور فرمائینگے - فقط

عربی
گوری شنکر دوبے

تاریخ ۱۳ نومبر
{ سنہ ۱۹۰۴ ع

Translation.

Cherisher of the poor, hail! Your devoted servant had asked from your Honour one month's more leave on account of sickness, but your Honour had refused the application for this reason, that your obedient servant had not sent with it a doctor's certificate. Cherisher of the poor! Your devoted servant lives in a country place,¹ and there is no doctor here. In Benares certainly there are many doctors, but that city is very far from your devoted servant's village. Your devoted servant has neither sufficient strength to make the journey to Benares, nor so much money that he might send for a doctor. Therefore your devoted servant is hopeful that your Excellency will grant, by favour, your devoted servant's application for leave. That is all.²

The petition of your devoted servant, Gori Shankar Dūbe.
Date, 13th November, 1904.

¹ *Dihāt* or *dihāt* = villages; the country (as opposed to town).

² *Faqat* means literally 'only.'

2.

غریب پرور سلامت -

حُضُور نے لکھا تھا کہ چھوٹے صاحبِ کلکتہ جاتے ہیں -
 تم بیس دسمبر کو ولسن ہوٹل میں جا کر اُنسے ملاقات کرو -
 آج پچیس دسمبر ہے - فدوی روز ہوٹل میں جاتا ہے
 مگر چھوٹے صاحبِ اب تک تشریف نہیں لائے - معلوم نہیں
 صاحب کو آنے میں کیوں دیر ہوئی - دل کو فکر ہے -
 حُضُور جلد لکھیں کہ چھوٹے صاحبِ کلکتہ تشریف لائینگے
 یا نہیں - اور اگر تشریف لائینگے تو کب تک - زیادہ کیا عرض
 کروں - فقط

عرضی فدوی
 شیخ سلامت علی

{ بتاریخ ۲۰ دسمبر
 سنہ ۱۹۰۳ ع

Translation.

Cherisher of the poor, hail! Your Honour had written that "the *chhoṭā ṣāhib*¹ is going² to Calcutta. On the 20th December go to Wilson's Hotel and meet him." To-day is the 25th

¹ *chhoṭā ṣāhib*, 'the young gentleman,' is a term used in speaking of a subordinate European official; it is also employed, especially by servants, in referring to the son of their master.

² *tashrīf lānā* = 'To honour with one's presence.' It signifies 'to come' (in speaking of a superior).

December. Your devoted servant goes every day to the hotel, but the *chhotā ṣāhib* is not yet come. I do not know why the *ṣāhib* is late in coming. There is anxiety in my heart. Will your Honour quickly write (and inform me) whether the *chhotā ṣāhib* will come to Calcutta or not, and if he will come, when? ¹ What further representation should I make? (i.e. I have said all I have to say).

The petition of your devoted servant, Shaikh Salāmat Ali.
Dated, 25th December, 1903.

¹ *kab-tak* = until when?

3.

غریب پرور سلامت

آپ کے حکم کے بموجب میں اس بستی میں جانوران
بار بردار کے مہیا کرنے کے لئے آیا اور اس گائونکے سردار کو
میں نے کہا کہ وہ میری اس کام میں مدد کرے۔ ایک
ہفتہ مجھے یہاں آئے ہوا۔ مجھے جہانتک ہوسکا ہے ابھی
تک جانوروں کے بہم پہنچانے میں نہایت کوشش اور
محنت کر رہا ہوں۔ اور گائونکے سردار نے بھی اپنی طاقت
بھر میری مدد کرنے میں کمی نہیں کی ہے۔ اس
وقت تک ۲۰ خچر اور ۱۵ اونٹ مہیا ہو چکے ہیں۔ یقین
ہے دو ہفتوں میں جتنے جانور درکار ہیں ملجاوینگے۔ اور

تب سبکو لیکر میں خدمت عالی میں حاضر ہونگا - زیادہ کیا
عرض کروں - فقط -

{ بتاریخ ۱۵ فروری
سنہ ۱۸۹۷ ع }

عرفی
فدوی غلام حیدر خاں

Translation.

Cherisher of the poor, hail ! In accordance with your Honour's order, I came to this village in order to get together beasts of burden, and I told the head-man of this village to help me in this business. I have been here a week (*lit.* a week has elapsed since I came here). To the utmost of my ability I have, all this time, been working very hard (*lit.* making exceeding effort and labour) in procuring animals. And the head-man of the village, also, has in no way failed (*lit.* has made no deficiency) in helping me to the best of his power. Up till now, 20 mules and 15 camels have been procured. Certainly, in two weeks, as many animals as are required will be obtained ; and then, having taken them all, I will present myself in your exalted service. What further representation should I make ?

The petition of your devoted servant, Ghulām Haidar Khān.
Dated 25th February, 1879.

4.

جناب بھائی صاحب

کل میں تلی پور کے زندہ عجائب خانہ (یعنی چتریا
خانہ) کی سیر کو گیا تھا - طرح طرح کی چتریاں -

بندر - بھالو - شیر - ہرن - سانہر - نیل گلے - گیندا -
 اور سانپ وغیرہ دیکھنے میں آئے - کئی جانور ایسے پائے
 جو میں نے اس کے پہلے کبھی نہیں دیکھے تھے - جیسے
 ”کنگرو“ اس کے اگلے دو پانوں بہت ہی چھوٹے ہیں -
 اور پچھلے پانوں بڑے اور دم بہت موٹی ہے - جو
 چلنے میں اس کو بہت کچھ مدد دیتی ہے - باقی حال
 دوسرے خط میں لکھوں گا - فقط

تاریخ ۱۶ مارچ سنہ ۱۸۹۳ ع	}	بندہ تلسی رام از کلکتہ
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Translation.

Your Excellency, my brother. Yesterday I went to see the dwelling-place (house) of living wonders (*i.e.*, the Zoological Gardens) of Alipūr. I saw ¹ all kinds of birds, monkeys, bears, tigers, deer, elk (*sāmbhar*), *nīl-gā'e*, rhinoceroses, snakes, etc. Some animals I found, such as I had never seen before, such as the kangaroo. Its two fore-feet are very small, and its hind feet large, and its tail is very thick, which gives it much assistance in walking. I will write the remaining circumstances in another letter.

Your slave, Tulsī Rām. From Calcutta. Date, 16th March, 1893.

¹ Note the idiom *dekhne mein ā'e*.

5.

غریب پرور سلامت

فِدَوِی حضور سے دو مہینے کی رخصت لیکر اپنے بیمار
 باپ کی خدمت کرنے مکان آیا تھا - لیکن افسوس ہے
 کہ وہ پرسوں مر گئے - اور اب فِدَوِی کو اتنے دن گھر رہنے کی
 ضرورت نہیں ہے - اگر حضور کا حکم ہو تو تابعدار جون کی
 پہلی تاریخ کو حضور کی خدمت میں حاضر ہو - فقط

قاریخ ۱۹ مئی }
 سنہ ۱۸۸۷ ع }

عرضی
 فِدَوِی تھا کر دیال

Translation.

Cherisher of the poor, hail! Your devoted servant, having obtained two months' leave from your Honour, went home to attend to his sick father; but, unfortunately ¹ (*lit.* there is regret that) he died the day before yesterday. And now there is no necessity for your devoted servant to remain such a long time (*lit.* so many days). If your Honour will order, then your obedient servant will present himself in your Honour's service on the 1st June.

The petition of your devoted servant, Thākar Diyāl. Date, 19th May, 1887.

¹ *afsos*, as an Interjection, means 'alas!'

6.

بھائی صاحب سلامت

میں نے تین روز ہوئے آپ کو ایک خط بھیجا
 ہے۔ جس میں یہاں کے چڑیاخانے کا حال لکھا ہے۔
 اُس میں ایک بندر کا حال لکھنا بھول گیا جس کو ہلق
 کہتے ہیں۔ یہ ایک عجیب قسم کا بندر ہے اور اُس کی
 شکل آدمی سے بہت ملتی ہے۔ رنگ سیاہ ہوتا ہے
 اور ابروئیں سفید۔ اس کی دم نہیں ہوتی۔ آدمی کی
 طرح سیدھا کھڑا ہو کر دونوں پچھلے پاؤں پر چلتا ہے۔ سلام
 کرتا ہے اور آدمی کے ہر ایک کام کی پوری پوری
 نقل کرتا ہے۔ فقط

تاریخ ۲۵ اگست

بندہ

اچھمن فراین از کلکتہ

سنہ ۱۹۰۴ ع

Translation.

My brother, hail ! Three days ago I sent you a letter, in which I described (*lit.* wrote the circumstances of) the Zoological Gardens of this place. In it I forgot to write about a monkey, which is called "huluk." This is a strange kind of monkey, and its figure much resembles¹ that of a man. Its colour is

¹ *milna* (-se) = to conform with, to resemble.

black, and its eye-brows are white. It has no tail. It stands upright like a man, and walks on its hind legs. It salutes, and copies exactly (*lit.* makes a complete copy of) every action of a man.

Your slave, Lachman Narāyen. From Calcutta. Date, 25th August, 1904.

7.

میرے پیارے سعید

خُدا تمہیں خوش رکھے - ۲۵ مئی کو تمہارا خط آیا
 تھا - اُس میں تم نے لکھا تھا کہ جون کی پہلی تاریخ
 سے میرا "اسکول" بند ہوگا - اور میں اسی تاریخ کو
 یہاں سے روانہ ہو کر دوسری کو مکان پہنچوں گا - لیکن آج
 چوتھی تاریخ ہے اور اب تک تم نہیں آئے - تمہاری ماں
 خاص کر کے بہت گھبرا رہی ہیں جلد لکھو کہ تمہارے
 رُک جانے کا کیا سبب ہوا اور تم یہاں کب تک آؤ گے -
 زیادہ دعا

تاریخ ۱۴ جون
 سنہ ۱۸۹۳ ع }
 اعظم حسین

Translation.

My dear Sa'id. May God keep you happy (or well)! On the 25th May your letter arrived. In it you wrote that, "From

the 1st June my school will be closed ; and, on that same date, having started from here, I shall arrive home on the 2nd." But to-day is the 4th, and you are not yet come. Your mother, especially is much disquieted (alarmed). Write quickly what is the cause of your remaining (or of being hindered), and when you will come here. I have only to add¹ my blessing.

A'zam Husain. Date, 14th June, 1893.

¹ *Ziyāda* means literally 'more.'

8.

برادرِ عزیز

کل آٹھ بجے صبح کو میں اور حامد اور رشید تینوں آدمی پتھرے گھاٹ میں کشتی پر سوار ہو کر برنیل گھاٹ تک گئے - اور ہم میں سے ہر ایک کے پاس ایک ایک بندوق تھی - راہ میں جابجا کشتی سے اتر کر چریوں کا شکار کیا - اور اُن کا گوشت بھون بھون کر کھایا - تین تیر - چار چاہے اور دو مرغابیاں ماریں - اور چھ بجے شام کو گھر لوٹ کر پہنچے - غرض کل کا دن نہایت مزے میں گذرا - افسوس صرف اس بات کا تھا کہ تم ساتھ نہ تھے - فقط

تاریخ ۲۱ فروری
سنہ ۱۹۰۵ء

تمہارا چاہنے والا بھائی
محمد داؤد

Translation.

My dear brother. Yesterday, at 8 o'clock in the morning, I, and Hāmid and Rashid, the three of us,¹ having embarked on a boat at Pathré Ghat, went (sailed) to Barnel Ghāt, and each of us had a gun (*lit.* of us each one had a gun apiece). On the way, at different places (here and there), having disembarked from the boat, we shot (*lit.* hunted) birds and roasted and ate their flesh. We shot (*lit.* killed) three, partridges, four snipe and two water-fowl; and, having returned, reached home at 6 o'clock in the evening. In short, we enjoyed ourselves very much yesterday (*lit.* yesterday passed in much enjoyment). It is only a pity that you were not with us.

Your affectionate brother, Muhammad Dā'ūd. Date, 21st February, 1905.

¹ Note the idiom.

9.

بہائی صاحب

برسات قریب آرہی ہے اور مکان بالکل بے مرمت
 ہے۔ پچھلے مہینے جو اولے پڑے تھے اُس سے باورچیخانے
 کے کھپرل سب چور ہو گئے ہیں۔ دکن طرف والے کمرے
 کی چھت پھٹ گئی ہے۔ اور اُسکا ایک شہتیر سرگیا
 ہے۔ اُس شہتیر کو نکال کر نیا شہتیر دینا ضرور ہے۔
 چھت کی مُندیر بھی کئی ایک جگہ سے ٹوٹ گئی
 ہے۔ جس سے چھوٹے بچوں کے نیچے گر جانے کا ڈر

فے - کم سے کم سو روپے جلد بھیج دیجئے کہ مکان کی
مرمت شروع کرا دوں - فقط

تاریخ ۱۴ مئی
سنہ ۱۹۰۳ ع

محمد قاسم

Translation.

My brother. The rainy season (*lit.* rain) is approaching, and the house is entirely out of repair. Owing to the hail which fell last month, the tiles of the kitchen are all broken to pieces. The roof (ceiling) of the south room is broken (cracked) and one of its beams has become rotten. It is necessary to remove that beam and supply (*lit.* give) another beam. And the coping of the roof, also, is broken in some places; owing to which, there is fear of small children falling down below. Be pleased to send quickly 100 rupees, at the very least,¹ so that I may cause the repair of the house to be commenced.

Muhammad Kāsim. 14th May, 1903.

¹ Note the idiom.

10.

بھائی جان

آپ کو معلوم ہوگا کہ بنگالہ کے دو حصے کئے جانے
پر یہاں بنگالیوں نے سخت فساد مچا رکھا ہے - اور ولایت
کا مال خریدنا بند کر دیا ہے - اس سے میرا بہت نقصان ہوا -

کپڑے سب دکان میں بھرے پڑے ہیں - اگر پہلے
 سو خریدار آتے تھے تو اب دس بھی مشکل سے آتے ہیں -
 اگر چند مہینے آریونہیں پڑے رہیں تو خوف ہے کہ
 سب برباد ہو جائیں گے - اس لیے جی چاہتا ہے کہ میں
 آگرہ چلا آؤں اور وہاں آکر دکان کھولوں - آپ کی کیا رائے
 ہے - جلد لکھیے تو میں ویسا بندوبست کروں - فقط

تاریخ ۱۲ اکتوبر
 سنہ ۱۹۰۵ ع }
 عبد الکریم خاں

از کلکتہ

Translation.

My dear brother. It must be known to you that, on Bengal being divided into two parts, the Bengalis here have stirred up serious dissension, and have put a stop to the selling of European goods. Therefore I have suffered much loss. Clothes are lying, filling up my whole shop. If, formerly, a hundred purchasers used to come, now scarcely (*lit.* with difficulty) ten come. If they (the clothes) remain lying thus for some months more, then there is the fear that they will all be spoiled. Therefore I want (*lit.* my heart desires) to come to Agra, and, having come there, to open a shop. What is your advice (opinion)? Be pleased to write quickly, then I shall make arrangements accordingly (*lit.* such an arrangement).

Abdul Karim. From Calcutta. Date, 16th October, 1905.

11.

بندہ پرور سلامت

فِدوئی کا چھوٹا بھائی امانت خان ۱۴ ماہ گذشتہ کو جناب سے دو ماہ کی بیماری کی رخصت لیکر غریب خانے پر آیا تھا۔ لیکن نہایت افسوس ہے کہ وہ ۲ ماہ حال کو ایک بیوہ بیبی اور چار اولاد چھوڑ کر اس جہان سے چل بسا۔ اور اب کوئی نہیں ہے جو ان لوگوں کی خبر گیری کرے۔ اس لیے کہ فِدوئی خود بوڑھا اور لاچار ہے۔ اور بھائی مرحوم کی زندگی میں اُس کی مدد کا محتاج تھا۔ اُس کی اولاد میں سے دو تولدکیاں ہیں اور ایک لڑکا چار برس کی عمر کا ہے۔ ہاں ایک لڑکا دیانت خان بیس سال کا جوان ہے۔ اور ہر طرح سے لائق اور ہوشیار ہے۔ حضور کی مہربانی سے دور نہیں اگر پرورش کی نظر سے اُس کو اُس کے باپ کی جگہ میں لیں اور ہم لوگوں کو بھوکھوں مرنے سے بچا لیں۔ اگر حضور کا حکم ہو تو خاکسار دیانت خان کو جناب کی خدمت میں روانہ کروں۔ واجب تھا عرض کیا۔ فقط

(معروضہ ۷ ماہ جون
سنہ ۱۸۹۸ ع

عریضہ فِدوئی
سخاوت خان

Translation.

Cherisher of servants, hail! Your humble servant's younger brother Amānat Khān, on the 14th of last month, having obtained from your Excellency two months' sick leave, came to the hospital; but, very sad to say, (*lit.* there is great regret that), he departed ¹ from this world on the 6th of the present month, leaving a widow and four children, and now there is no one to take care of those persons; for this reason that your devoted servant himself is old and helpless, and, during the lifetime of his deceased brother was in need of his help. Of his (the brother's children) two are girls, and one is a boy of four years of age. There is indeed a boy, Diyānat Khān, a youth of twenty years old, and he is in every way capable and intelligent. It would be very kind of your Honour (*lit.* not far from your Honour's kindness) if you would, from regard of patronage, put him in his father's place, and save us from dying of hunger. If your Honour will order, then this humble one will send Diyānat Khān into your Honour's service. It was proper (therefore) I made representation.

The petition of your humble servant Sakhāwat Khān.

Written, 7th June, 1898.

¹ *Chal-basnā* to depart this life, to die.

غُرُبا پُرور سلامت

خاکسار حضور سے ایک مہینے کی رخصت لیکر
ایک مقدمے کی پیروی کرنے مکان آیا تھا - وہ مقدمہ
خدا کے فضل سے بندے کے موافق فیصل ہو گیا -

لیکن ایک ہفتے سے فدوی ایک دوسری مصیبت میں گرفتار ہو گیا ہے۔ وہ یہہ کہ فدوی کے والد صاحب پیش کی بیماری میں مبتلا ہو گئے ہیں۔ اور یہاں سوائے عورتوں یا لڑکوں کے کوئی مرد نہیں ہے جو اُن کی دوا دارو کرے۔ اس لیے اُن کی خبر گیری کے واسطے فدوی کا چند روز غریب خانے میں رہنا نہایت ضرور ہے۔ لہذا عرض پرداز ہے کہ اُسے دو ہفتے کی رخصت عنایت کی جائے۔ فقط

مورخہ ۱۹ ماہ مارچ
سنہ ۱۸۸۸ ع

عربی فدوی
فضیلت حسین

Translation.

Cherisher of the poor, hail! This humble one, having obtained one month's leave from your Honour, came home to prosecute a law-suit. By the grace of God the case was decided in favour of this slave. But, since a week, your devoted servant has been overtaken by another misfortune. It is this, that your devoted servant's father has become afflicted with the disease of colic; and here, except women and children, there is no one to give him medical treatment.¹ Therefore, for the sake of attending to him, it is very necessary for your devoted

¹ *dawā dāru karnā*, to treat medically, apply a remedy.

servant to stay for a few days in his humble dwelling. Therefore, he is submitting ¹ a request that two weeks' more leave may be granted to him.

The petition of Fazilat Hosain. Dated 19th March, 1888.

¹ *pardāz*, adj. 'performing,' 'accomplishing.'

13.

غریب پرور سلامت

پچھلی سرحدی لڑائی میں فدوی کے بہت سے
ساتھیوں نے اپنی ہمت و دلوری کے لئے سرکار بہادر
کی طرف سے بخشش اور انعام پائے۔ لیکن فدوی اپنی
بدقسمتی کے باعث محروم رہا اگرچہ اُس نے بھی
اپنی نمکحلائی اور وفاداری دکھلانے میں کسی طرح
سے کمی نہ کی مگر اُسکو انعام حاصل کرنے کی
عزت نہ ملی۔ اس لئے فدوی نہایت ادب سے عرض کرتا
ہے کہ حضور فدوی کی حالتوں کو جو حضور پر خوب روشن
ہیں سرکار بہادر میں پیش کر کے اُسکے لئے انعام دلانے
کی سفارش کریں گے۔ زیادہ کیا عرض کروں۔ فقط

{ بتاریخ ۱۹ جون
سنہ ۱۸۹۴ء }

عرضی فدوی
شمشیر علی خان سپاہی

Translation.

Cherisher of the poor, hail ! In the last frontier war many companions of your devoted servant, on account of their valour and bravery, received presents and rewards from Government.¹ But your devoted servant, owing to his ill fortune, was disappointed (or excluded) from getting any thing, although he also, in showing his loyalty and fidelity, was in no way deficient. But he did not receive the honour of obtaining a reward. Therefore, your humble servant with much respect begs that your Honour, having represented² to Government the circumstances of your devoted servant, —which are well known (*lit.* evident) to your Honour—will recommend that a reward be caused to be given to him. What further representation should I make ? (*i.e.*, I have said all).

The petition of your devoted servant Shamsher Ali Khān, private soldier: Dated 19th June, 1896.

¹ *Sarkār bahādur* is the term applied to the Indian Government.

² *peṣh karnā* 'to put or set before,' 'submit,' 'represent.'

14.

بندہ پرور سلامت

اسکے قبل ایک عرضی امام خان برق انداز کے
مقدمے میں جو دو مہینے سے رشوت کے جرم میں
نوکری سے برطرف ہو کر بیکار بیٹھا ہے اس امید پر
حضور میں گذرائی تھی کہ پرورش کی راہ سے نامبر ۸۰ کا
یہ پہلا قصور معاف کر کے اسی عہدے پر قائم فرمائیں -
چنانچہ حضور سے حکم ہوا تھا کہ ماہ آئندہ میں برق انداز

مذکور اپنے کام پر بحال کیا جائیگا - اس واسطے پھر عرض کرتا
 ہوں کہ سرکار سے حکم ہو کہ نامبر ۸۰ پھر اپنے عہدے پر
 مقرر ہو اور جب تک جیتا رہے حضور عالی کی جان و مال کو
 دعا دیتا رہے - زیادہ کیا عرض کروں - فقط

عرضی فدوی } مورخہ ۲۵ ماہ اپریل
 میر اکبر علی تھانہ دار کھروں } سنہ ۱۸۹۰ ع

Translation.

Cherisher of servants, hail! Previous to this, I had with this hope submitted to your Honour a representation in the case of Imām Khān, police constable¹ (who, since two months, having been dismissed from service for the offence (crime) of bribery, has remained without occupation) that, by way of kindness (protection) having pardoned this the first offence, of number 80, you would keep him in his post. Accordingly, your Honour ordered that in the next month the aforementioned constable should be reinstated in his employment. Therefore, I am again petitioning that there should be an order from Government that number 80 should be again appointed to his post; and, so long as he lives, he will remain praying for (the preservation of) your Excellency's life and property. What more shall I represent?

The petition of your devoted servant Mir Akbar Ali, *Thāna-dār* Kharol. Dated 25th April, 1890.

¹ *Barq-andāz* (lit. 'lightning thrower'), 'a musketeer,' means sometimes a police peon, or constable.

بندہ پرور سلامت
 کئی روز ہوئے حضور کی چٹھی پہنچی - کمترین
 اپنی حالت کی کیا عرض کرے - کئی مہینے سے طاعون
 اس شہر میں زور شور سے پھیلا ہوا ہے - چنانچہ
 فدوی کے دو لڑکے اور چند دوسرے رشتہ دار اُس
 بیماری سے ہلاک ہوئے۔ آج کے اخبار دیکھنے سے معلوم
 ہوا کہ کل خاص شہر میں طاعون سے ایک سو ستائیس موتیں
 ہوئیں - یہاں تک باشندے بھاگے جا رہے ہیں - بہتیرے
 دکانیں بند ہو گئیں اور شہر میں ایک سناتے کی کیفیت
 ہو رہی ہے - خدا ہم لوگوں کے حال پر رحم کرے اور
 جلد اس وبا کو دور کرے - فقط

عوضی خاکسار
 محمد حسین خان }
 از کلکتہ - مورخہ
 ۱۳ مارچ سنہ ۱۹۰۵ ع

Translation.

Cherisher of servants, hail! Some days ago your Honour's letter arrived. What shall your humble servant say about himself? (*lit.* represent his state). For some months past an epidemic has raged (*lit.* spread) violently in this city, so that two sons and some other relatives of your devoted servant died from that disease. From (seeing) to-day's newspaper it appeared

that in the city, particularly, one hundred and seventy-seven deaths occurred. The inhabitants of this place are fleeing; many shops are closed; in the city there is a state of alarm (consternation).¹ May God have mercy on (the condition) of us people, and speedily remove this pestilence.

The petition of your humble one, Muhammad Husain Khān. From Calcutta. Dated 13th March 1905.

Sanāʿa 'a state of alarm'; 'a howling wilderness'; 'a stunning blow.'

16.

بندۂ پرور سلامت

آج فدوی کے مکان سے خط آیا ہے - اُس سے
معلوم ہوا کہ پرسوں لاہور میں سخت بھونچال آئی -
ہزاروں مکان گر گئے اور بہت سے آدمی اور جانور ہلاک
ہوئے - چنانچہ فدوی کے گھر کو بھی اس قدر نقصان
پہنچا کہ وہ رہنے کے لائق نہ رہا - اگرچہ خدا کا شکر
ہے کہ کوئی جان نقصان نہیں ہوئی - اس لئے خاکسار
امید وار ہے کہ اُس کو ایک مہینے کی رخصت دی جائے
کہ وہ لاہور جا کر اپنے گھر کی مرمت کرائے تاکہ اُس کے
بال بچے دھوپ اور بارش کی تکلیف سے بچیں - فقط

{ تاریخ ۶ اپریل

{ سنہ ۱۹۰۵ ع

عرضی فدوی

سید عبدالعزیز

Translation.

Cherisher of servants, hail ! To-day a letter came from your humble servant's home (house). From that it appeared that the day before yesterday a severe earthquake occurred at Lahore. Thousands of houses fell, and many human beings and animals perished. Accordingly, your humble servant's house also sustained so much damage, that it has become uninhabitable (*lit.* it has not remained fit for living in); although, thanks be to God, no life was lost. Therefore this humble one is hopeful that he may be given one month's leave, so that he may go to Lahore and cause his house to be repaired, so that his family¹ may be saved from injury (annoyance) from sun and rain.

The petition of your devoted servant, Saiyid Abdul Azīz.
Date, 6th April, 1905.

¹ *bāl-bachche*, 'children'; 'wife and children'; 'family.'

17.

جناب عالی

میرے پیچھے خط سے حضور کو چہتر کے میلے کے
سب حالات معلوم ہوئے ہونگے - کل صبح یہاں ایک
نہایت خوفناک واقعہ ہوا - فیل خانے کا ایک ہاتھی
مست ہو گیا اور زنجیر توڑا کر گھات کی طرف بھاگا -
وہاں ہزاروں ہندو جاتری مرد اور عورت اشنای کر رہے
تھے - کتنے تو اُس کے پاؤں کے نیچے دبکر مر گئے -

اور کتنے در کے مارے پانی میں گھس پڑے اور
 دُوبکر جان دی - آخر دو فیلبان دو ہاتھیوں پر سوار ہو کر
 آئے - اور چاروں طرف سے گھیر کر اُس دیوانے ہاتھی کو
 گرفتار کر لیا - اندازہ کیا جاتا ہے کہ دو سو آدمی سے کم
 نقصان نہیں ہوئے - فقط

تاریخ ۳ نومبر
 سنہ ۱۹۰۲ ع

فدوی امانت خاں
 از سونپور

Translation.

Your Excellency. From my last letter all the circumstances of the Chhatar fair will have become known to your Honour. Yesterday an exceedingly dangerous occurrence happened here. An elephant of the elephant-house (or shed) became *mast*,¹ and, having broken his chain, ran away towards the bathing place. There, thousands of Hindū companies of pilgrims, men and women, were bathing. Several of them, having been crushed under his feet, died, and several, by reason of fear, rushed into the water and were drowned [*lit.* having sunk (or drowned themselves) gave up their lives]. At last, two elephant-drivers, mounted on two elephants, arrived; and, having surrounded him on all sides (*i.e.*, closed in upon him), secured that mad elephant. It is estimated that not less than two hundred person were injured.

Your humble petitioner, Amānat Khān. From Sonpūr.
 Date, 3rd November, 1902.

¹ At certain seasons male elephants become raging mad or "*mast*."

جناب چچا صاحب سلامت

کل میں عجائب خانہ کی سیر کو گیا تھا جس کو
یہاں کے لوگ جادوگر کہتے ہیں - دُنیا بھر کی چیزیں
یہاں جمع کر رکھی ہیں - جانور بھی ہر ایک قسم کے شیر
اور ہاتھی سے لیکر تتلیوں اور ریشم کے کیڑوں تک یہاں
موجود ہیں - لیکن سب مردہ - طرح طرح کی ہاتھ کی
بُنی ہوئی چیزیں بھی دیکھنے میں آئیں - جیسے کپڑے
برتن - مٹی کی مورتیں وغیرہ - سونا - چاندی - اور
رنگ برنگ کے جواہرات کا دھیرا لگ رہا ہے -
پرانے پرانے بت ہندوستان اور برہما کے ہر ایک حصے
کے اور قبر وغیرہ کے کھدے ہوئے پتھر بھی یہاں
بہت ہیں - غرض کن کن چیزوں کا نام لوں ؟ اگر پورا
حال لکھنے بیٹھوں تو ایک بہت بڑی کتاب بھی اُس
کے لئے کافی نہو - فقط

تاریخ ۲۹ جنوری

سنہ ۱۸۹۸ ع

خاکسار

مرزا اشرف حسین

Translation.

Your Excellency, my paternal uncle, hail! Yesterday I went to see¹ the museum, which the people of this place call the house of magic. Things from the whole world have been collected and placed here. Animals, too, of every kind, from tigers and elephants to butterflies and silkworms are here to be found,² but all are dead. All sorts of things made by the hand, also, I saw; such as clothes, utensils (*i.e.*, dishes, plates, etc.), clay figures, etc. Gold, silver, and various kinds³ of jewels were accumulated. Ancient idols of every part of India and Burmah and excavated stones of tombs, etc., are here in quantities (*lit.* there are many). In short, what things shall I mention.⁴ If I should sit down to write a full account, then a large book even would not be sufficient for the purpose.

Your humble servant, Mirza Ashraf Husain. Date, 29th January, 1898.

¹ *sair*, 'stroll,' 'ramble'; 'view,' 'spectacle.'

² *maujūd*, 'found,' 'existing,' 'available.'

³ *rang-ba-rang (-kā)*, 'of various colours,' 'of different kinds.'

⁴ Note the idiom.

جناب خاں صاحب مہربان سلامت

میں آپ سے رخصت ہو کر گھات پر آیا۔ اور وہاں
بھراتا جہاز پر سوار ہوا۔ شام ہو تو جہاز ہوگلی
دریا کے دھانے سے نکل کر سمندر میں داخل ہوا۔
جب تک دریا میں رہا ہر طرح آرام سے گذرے۔

لیکن چونکہ آجکل بارش کا موسم ہے سمندر نہایت جوش
 پر ہے - رات کے نو بجتے بجتے جہاز سخت جھوکے
 کھانے لگا - اور دو رات دن میرا برا حال رہا - دانہ پانی
 مجھ پر حرام رہا - بارے خدا خدا کر کے آج دس بجے
 صبح کو رانگون پہنچ گیا - جہاز سے اُترنے کے ساتھ ہی
 آپ کو تار دیدیا ہے - باقی حالات پھر لکھونگا - فقط
 کمترین
 محمد نیاث الدین
 تاریخ ۸ ستمبر
 سنہ ۱۹۰۵ ع

Translation.

Your Excellency, Khān Ṣaḥib, kind one, hail! Having taken leave of your Honour, I came to the quay, and there embarked on the ship Bharātā. As evening drew on,¹ the ship, having emerged from the mouth of the Hugli river, entered the sea. As long as she remained in the river, we were comfortable in every way; but, as now-a-days it is the rainy season, the sea is exceedingly rough (*lit.* agitated). At nine o'clock at night the ship began to roll heavily,² and for two days and nights I suffered much (*lit.* my state was bad).³ I could take no food or drink. At last, having called to God, to-day at ten o'clock in the morning I arrived at Rangoon. Immediately upon disembarking from the ship, I sent your Honour a telegram. The remaining circumstances I will write afterwards.

Your humble servant, Ghiyāṣ-ud-Dīn. 8th September, 1905.

¹ *hote hote* is sometimes an adverb meaning "progressing gradually," "little by little." ² Note the idiom. ³ *dāna pānī*, *lit.* 'grain and water.'

20.

جناب مأمون صاحب

پچھلے خط میں میں نے آپ کو لکھا تھا کہ گھوڑے
 کی خریداری کی غرض سے اس سال میرا چہتر جانے کا
 قصد ہے - چنانچہ میں میلے میں گیا - اور گھوڑے اور
 دوسرے جانور اور برسوں کی نسبت زیادہ پائے - پہلے تو
 جانوروں پر دام بہت چڑھے ہوئے تھے - لیکن میلہ اچھی
 طرح جمنے بھی نہ پایا تھا کہ برے زور شور سے ہیضے کی
 بیماری پھیلی - سیکڑوں آدمی مر گئے اور جو بچے وہاں سے
 بھاگنے لگے - آخر گھوڑے کے سوداگروں کا زور توتا اور
 اپنے جانور اُونے پُونے بیچنے لگے - چنانچہ مجھے ایک
 مہذبہ ہاتھ پاؤں کا نہایت درست صرف پونے دو سو روپیہ
 میں ہاتھ آ گیا - اگر آپ اُسے دیکھینگے تو ضرور خوش
 ہو جائینگے - فقط

{ تاریخ ۲۸ نومبر
 سنہ ۱۹۰۵ ع }

کترین
 بشیر الدین - از گیا

Translation.

Your Excellency, my maternal uncle. In my last letter, I wrote to your Honour that with the object of purchasing a horse, it is my intention to go this year to Chhatar."¹ Accordingly, I went to Chhatar, and found more horses and other animals, as compared with other years. At first, the prices of animals were very high (*lit.* had risen very much); but the fair had not even been well established (or set going),² when the disease of cholera spread with great violence. Hundreds of persons died, and those who escaped, began to flee from there. At last, the horse-dealers could hold out no longer (*lit.* their strength was broken) and began to sell their animals for "whatever they would fetch."³ So I obtained a grey, sound in every respect,⁴ for only 175 rupees. If your Honour should see it, you would certainly be pleased.

Your humble servant, Bashir-ud-Din. From Gayā. Date, 28th November, 1905.

¹ Observe the construction.

² Note the idiom.

³ *aune-paune*, adv., 'At whatever can be got'; 'at a loss.'

⁴ Note the idiom.

21.

صاحب عالی شان سلامت

اس مہینے کی چودھویں تاریخ کو کس دن داس ساھوکار
 کے گھر پر سر شام تیس چالیس آدمی ہاتھیار اور تبر
 کھارچی کڈائی و ذمہ دروازے توڑنے کا سامان ساتھ لئے
 یکایک ان پہنچے۔ اُس وقت ساھوکار مذکور کے دربان دس

آدمی مَوجود تھے - اُنہوں نے اُنکا سامہنا کیا اور دو چار
 لحظوں تک ہتھیار چلایا - جب شور پُکار شروع ہوئے تب
 فدوی بھی سب سپاہیوں کو تیار کروا کر اپنے ساتھ وہاں
 لیگیا - اور دونوں طرف کی مار اُن پر پڑنے لگی - ندان
 اُنکا ہاتھ اُس ساہوکار کے مال پر پہنچنے نہ پایا - کئی
 ایک زخمی ہوئے - باقی کئے درمیان سے نکل گئے -
 غرض اُن زخمی قاتل کے والوں کو پکڑ کے حضور میں روانہ کیا
 ہے - اور باقی چورونکی تلاش ہو رہی ہے - زیادہ خیر *

Translation.

Your Excellency, hail! On the 14th of this month, early in the evening, thirty or forty men with arms, axes, hatchets, pickaxes, etc., and with implements for breaking doors, arrived suddenly at the house of Kisan Dāss, banker. At that time the door-keepers of the aforesaid banker, ten men, were present. They opposed them (the assailants), and for three or four (*lit.* two or four) minutes fought them (*lit.* used their weapons). When the noise and shouting began, then your devoted servant, also, having caused the soldiers to be got ready, took them there with him; and blows from both sides began to fall upon them. In the end, the merchant's property was not suffered to fall into their (the thieves') hands. Some of them (the thieves) were wounded; the remainder made off. In short, having caught those wounded robbers (*lit.* committers of a robbery), I have sent them to your Honour; and a search is being made for the rest of the thieves. Furthermore (I wish you) prosperity.

غریب پرور سلامت

فِدوئی خورشید علی خاں سوار رسالہ پنجم کی عرض
 یہ ہے کہ فِدوئی حضور کا خط لیکر سولہویں دسمبر
 سنہ ۱۸۷۵ء کو حضور کی اجازت کے موافق اپنے چچہ
 بھائی حسن علی خاں سوار رسالہ مذکور کو اپنے ہمراہ لیکر
 روانہ جلالاباد ہوا - اور آج تیسری جنوری سنہ ۱۸۷۶ء
 کو جلالاباد پہنچا - اور حاکم مقام مذکور کی خدمت میں
 خط مذکور پہنچایا - حاکم موصوف نے جواب کے لئے
 بندہ کو پندرہ دن قہر نے کا حکم دیا ہے - اسلئے بندہ
 حسن علی خاں مذکور کو حضور میں بھیجتا ہے -
 خان مذکور جملہ حالات کو حضور میں بالتفصیل عرض کریں گے -
 اور فِدوئی حاکم جلالاباد سے جواب پانے کے بعد حضور
 میں حاضر ہو گا - اطلاعاً عرض کیا - فقط

Translation.

Cherisher of the poor, hail! The petition of your devoted servant, Khurshed Ali Khān, trooper of the 5th Cavalry, is this, that your devoted servant, having taken your Honour's letter, on the 16th December, 1875, according to your Honour's permission, taking with him his cousin Husn Ali Khān

of the afore-mentioned Cavalry, started for Jallalabad; and to-day, the 3rd January, 1876, arrived at Jallalabad, and delivered the afore-mentioned letter to (*lit.* into the service of) the Governor of the afore-mentioned place. The aforesaid Governor, by way of answer, ordered your servant to remain for fifteen days. Therefore, your Honour's servant is sending the afore-mentioned Husn Ali Khān to your Honour. The afore-mentioned Khān will represent all (*lit.* the total or aggregate of) the circumstances in detail to your Honour; and, your devoted servant, after receiving an answer from the Governor of Jallalabad, will present himself before your Honour. For information, I have made this representation.

23.

غریب پرور عادل زمان سلامت

نیاز و بندگی کے بعد عرض یہ ہے کہ اس کمترین
 نے اپنا مکان (جو صدر بازار میں شاہ راہ کی مغرب سمت
 واقع ہے - اور عدد اُسکا ۲۵ ہے) سنہ ۱۸۷۰ء کے مارچ
 مہینے کی ۲۵ تاریخ کو بقال موہن لعل ولد گردھر لعل کے
 پاس مبلغ دو ہزار روپے پر گرو رکھا - اس شرط سے کہ سود
 کے عوض بقال مذکور وہ گھر اپنے تصرف میں لاوے -
 جب تک یہ عاجز اُسکا سب قرض ادا نہ کر لے - اب عرصہ
 دو سال کا ہوا - اور اس فدیوی نے قرض خواہ کا سب قرض
 بھی ادا کیا - اور اب درخواست کی کہ میرا مکان مجھے

خالی کر دے - خداوند وہ شخص آج کل کا بہانہ کرتے کرتے
 بعد ایک مہینے کے بمبئی کو چلا گیا - اب اُسکا بڑا بیٹا کہتا
 ہے کہ وہ تو مال خریدنے کو گیا ہے - مہینے بھر کے بعد
 آویگا - اس واسطے یہ عاجز التماس کرتا ہے کہ حضور اُس بننے
 کو اپنے رو برو طلب فرما کر مکان خالی کرنے کا حکم دیں -
 یا شخص مذکور سے فی ماہ بیس روپے کرایہ کا اقرار کروالیں -
 تو عین غریب نوازی ہے - زیادہ حد ادب - اقبال کا
 آفتاب مدام روشن رہے *

Translation.

Cherisher of the poor, just one of the age, hail! After supplication and devotion (or salutation) the representation is this, that this humble one mortgaged (or pawned) his house [which is situated in the *sadar* (principal) bazaar, on the west side of the highway (principal street), and its number is 25], on the 25th March, 1870, to grain-merchant Mohan Lall, son of Girdhar Lall, for a sum of two thousand rupees, on this condition, that, in lieu of interest, the afore-mentioned grain-merchant should take possession of the house until this helpless one should have discharged the entire debt. Now a space of two years has elapsed, and this devoted one has paid up the whole debt of the creditor, and has requested that his ¹ house should be vacated for him. My lord! that person, making the

¹ Note the construction (*lit.* 'vacate my house for me').

² *āj kal karnā*, 'to put off from day to day'; 'to shuffle, evade.'

pretence of putting off from day to day,² after a month has gone to Bombay. Now his eldest son says that he (the father) has gone to buy goods, and will return after a full month. Therefore this helpless one petitions (beseeches humbly) that your Honour, having summoned that grain-seller to your presence, will order the house to be vacated, or, will cause an agreement to be made by the afore-mentioned person to pay twenty rupees a month rent. Then it would be (*lit. is*) the height (essence) of cherishing the poor. More would be (beyond) the limit of respect. May the sun of your prosperity remain ever bright.

24.

غریب پرور سلامت

کمترین بالا جی مقدم - آداب و تسلیمات بجا لا کر
 خدمت عالی میں عرض کرتا ہے کہ قدیم سے دس بیگھے
 زمین زراعت کے لائق موضع پالی میں پیشوا سرکار کی
 طرف سے میرے بزرگوں کو انعام ملی تھی - زمین مذکور
 اب تک میرے قبضے میں ہے - اور اُسکی حد راجی پتیل
 کے کھیت سے ملی ہوئی ہے - اب پتیل مذکور ناحق
 مجھ سے جھگڑا کرتا ہے - اور کہتا ہے کہ میری ایک
 بیگھے زمین تونے اپنے کھیت میں ملا لی ہے - میں اس

سال تَجھکو زراعت کرنے نہیں دُونگا - اِس واسطے میری
 عرض یہ ہے کہ آپ میری سند ملاحظہ فرمائیں اور اس کے
 بموجب زمین مذکور کی پیمائش کر کے فیصلہ کر دیں -
 کیونکہ اب پرسات کا موسم نزدیک ہے - ایسا نہو کہ اُسکا اور
 ہمارا جھگڑا شروع ہو - نہیں تو ناحق میرا نقصان ہوگا -
 واجب جانکر عرض کی *

Translation.

Cherisher of the poor, hail! This humble one, Bālājī Mukaddam, after paying respect, makes representation in your exalted service that, from olden times his ancestors obtained as a reward from the Government of the Peshwā ten *bighas*¹ of land, suitable for cultivation, in the Pālī district. The aforementioned land has up till now been in my possession, and its boundary adjoins that of the field of Rāmājī, Patel (village head-man). Now, the aforesaid Patel unjustly quarrels with me and says that I² have taken into my field a *bigha* of his land, and that he² will not let me do cultivation this year. Therefore, my petition is that your Honour will inspect my grant (document), and for this reason will survey the aforementioned ground and make a decision (decree), because now the rainy season is near. May it not happen that (*i.e.*, I hope it will not) a dispute between him and me should commence, otherwise I should unjustly suffer loss. Having deemed it necessary, I have made representation.

¹ *bighā* = about five-eighths of an acre. ² Note construction.

25.

غریب پرور سلامت

آداب و نیاز کے بعد سیوا میں عرض یہ ہے کہ یہ
 فدوی کئی مدت سے روزگار کی تلاش میں ادھر ادھر
 پھرتا ہوا یہاں آیا - اور حضور کی غریب پروری و قدر دانی
 سنکر گذارش کرتا ہے کہ یہ فدوی سپاہ گری کے فن میں
 چالاک ہے - سواری - تیر اندازی - نشانہ مارنا وغیرہ کاموں
 میں ہشیار ہے - حضور اس بات میں فدوی کو جانچ لیں -
 پانچ برس کے آگے مہاراجہ صاحب بہادر گوالیار کے
 دوسرے رسالے میں سات برس تک اس کمترین نے نوکری
 کی - جب مہاراجہ صاحب موصوف نے اپنی فوج کم
 کر دی تب اُسکو بھی رضا ملی - اب اُمیدوار ہوں کہ حضور
 میرا امتحان لیویں آرڈر کسی بھی رسالے میں میری آسامی
 مقرر کریں - زیادہ حد ادب *

Translation.

Cherisher of the poor, hail ! After respects and supplication,
 the petition to you (*lit.* in your service) is this, that this devo-
 ted one, wandering about for some time in search of employ (*or*
 livelihood), came here, and, having heard of your Honour's cher-

ishing of the poor and patronage (*or* appreciation of merit), makes this representation, that this devoted one is expert in the art of soldiering, and is dexterous (*lit.* intelligent) in horsemanship, archery, target-shooting, etc. May your Honour test your devoted servant in this matter. Five years ago this humble one served for seven years (*sic*) in the second cavalry (regiment) of the Maharaja of Gwalior. When the aforesaid Maharaja reduced his army, then he (the petitioner) also got his discharge (*lit.* leave). Now I am hopeful that your Honour will examine me, and appoint me¹ to some cavalry regiment. More would be (beyond) the limit of respect.

¹ *āsāmī*, 'name (on a muster-roll)'; 'employment, post.'

26.

غریب پرور داد گُستر سلامت

بندگی اور تسلیمات کے بعد خدمت عالی میں عرض یہہ
ہے کہ ماہ گذشتہ کی اتھانیسویں تاریخ کو رات کے وقت
یہاں آسمان پر ایک شعلہ روشنی کا نظر آیا - اُس میں سے
چنگاریاں نکلتی ہوئیں اوگوں نے بچشم خود دیکھیں -
لیکن فضل الہی کسی طرح کا نقصان نہیں ہوا اور تھوڑی
دیر کے بعد وہ شعلہ اتر کر طرف نواب صاحب والی
راج گدھہ کے علاقے میں ایک جگہہ کہ جو راج گدھہ سے
قرب چالیس میل کے فاصلے پر واقع ہے غائب سا ہو گیا -
اور گرج کی سی آواز ہوئی - اور تین پتھر آسمان سے

گرے - وہاں کے تحصیلدار نے وہ تینوں پتھر پولیٹکل
ایجنٹ صاحب بہادر کے ملاحظے کے واسطے ارسال کیئے
ہیں - چنانچہ اُن میں سے ایک پتھر سارے چہہ سیر کا
اور دوسرا پان سیر کا اور تیسرا چار سیر کا ہے - اور رنگ
اُن پتھروں کا سیاہ ہے - اور اُن میں گندھک کی سی بو
آتی ہے - اور نہایت چمکدار ہیں - اطلاعاً خدمت میں
گزارش کی *

Translation.

Cherisher of the poor, diffuser of justice, hail! After devotion and obeisance, the petition in your exalted service (*i.e.*, to you) is this, that on the 18th of last month, at night, a flame of light appeared in the sky here. People saw with their own eyes sparks issuing from it. But, by the grace of God no damage of any kind was done (*lit.* happened); and, after a little while, that flame, having descended, vanished in the direction of the province of the Nawāb Sāhib, ruler of Rājgarh, at a place which is situated at a distance of forty miles from Rājgarh. And there was a noise like thunder, and three stones fell from the sky. The *tahsildār* (sub-collector of revenue) of that place has sent those three stones for the inspection of the Political Agent. For example (accordingly), one of those stones is $6\frac{1}{2}$ *seers*¹ (in weight), the second is 5 *seers*, and the third, 4 *seers*. And the colour of those stones is black; and a smell as of sulphur comes from them, and they glitter exceedingly. For information, I have made this representation in your service.

¹ A *seer* is a weight of about two pounds.

غریب پرور سلامت

آداب و تسلیمات کے بعد گذارش یہ ہے کہ ماہ نومبر سنہ ۱۸۷۷ء کی ساتویں تاریخ کو ادھی رات کے وقت میرے پڑوسی کے مکان میں یکایک آگ لگی - اور وہ مکان ہلکنے لگا - جب بہت سا اُجلا ہوا تب میں گھبرا کر اُٹھا - اور دوسرے لوگ بھی دوڑتے آئے اور آگ بجھانے لگے - لیکن اُس وقت ہوا کا بہت زور تھا - آگ زیادہ ہونے لگی - اور میرا گھر اُس مکان کے متصل تھا - اُس سبب خوف کے مارے میں نے بہت اسباب اپنے گھر کا باہر نکالا - اُس وقت وہاں بری بھیڑ ہو گئی - اور اُس بھیڑ میں میرا ایک صندوق جس میں میرے پینشن کا کانڈ اور پانچ سو روپے کا سونا تھا جاتا رہا - اس بات کی خبر میں نے سرکار میں دی اور دوسرے کانڈ ملنے کے واسطے بھی عرض کی - مگر اب تک کچھ جواب نہیں ملا - اس لئے اُمید وار ہوں کہ کانڈ مذکور جلد مجھ کو ملنے کا حکم ہو - اقبال کا آفتاب مدام چمکتا رہے *

Translation.

Cherisher of the poor, hail! After respect and obeisance, the representation is this, that on the 7th November, 1877, at midnight, a house in my neighbourhood suddenly caught fire, and that house began to burn. When there became a great blaze (*lit.* light), then I got up, alarmed; and other persons also came running up, and began to extinguish the fire. But at that time the wind was very strong (*lit.* there was great strength of the wind), and the fire began to increase. For this reason, through fear, I turned out much property (furniture, etc.) from my house. At that time a great crowd had assembled there; and, in that crowd, a box of mine, in which were my pension certificate (document) and gold to the value of five hundred rupees, disappeared.¹ I gave information of this affair to the authorities (*lit.* Government), and also applied for another certificate; but up to the present I have received no answer. Therefore, I am hopeful that there may be an order (issued) for me to quickly obtain the aforesaid document. May the sun of your prosperity remain perpetually shining.

¹ *jātā rahnā*, 'to go away entirely'; 'to vanish, be missing.'

غریب پرور سلامت

فدوی کمترین صوبہ دار میجر آداب بجا لاکے عرض کرتا ہے کہ حضور کی عنایت سے سرفراز ہو کر بتاریخ ۳۰ ماہ حال کو کرنل کے تھانہ میں اپنے ہمراہ کے جوانوں سمیت خیریت سے داخل ہوا - اور دستور بموجب وہاں

کے تھانہ دار سے جو اُسکے ذمے میں تھا سو اسباب اپنے
 ذمے کر لیا۔ چنانچہ تفصیل اُسکی اس عرضی میں ملفوف
 ہے۔ فرد سے جناب میں ظاہر ہوگی۔ مگر ایک صندوق
 نقد سرکاری کا مقفل ہے۔ سبب اُسکا جمعدار غلام خاں
 کی روزینہ اطلاع سے حضور سے مخفی نہوگا۔ بالِ فعل
 اُس کے بند کرنے کے باب میں جیسا حکم ہوگا ویسا
 عمل میں لاویگا۔ فدوی کے ساتھی سپاہیوں میں سے
 تین سپاہی اثنائِ راہ میں بیمار ہو کر بہت ناتوان ہو گئے
 ہیں۔ ایک شخص کے جینے کی امید نہیں۔ اُن کو
 دار الشفا میں روانہ کیا ہے۔ فقط اس نیم جان کو یہاں رکھا
 ہے۔ مناسب جانکر روانہ نہ کیا۔ اُسکے خویشوں میں سے
 کوئی ایک ادھر آجائے تو نگہبانی کریگا۔ اس باب میں جو
 حکم ہو سو عمل میں لایا جاوے *

Translation.

Cherisher of the poor, hail! The petitioner, this humble one, Subadār Major, having offered his respects, makes representation that, having been exalted (or promoted) by the favour of your Honour, on the 30th of the present month, he arrived safely with the men accompanying him, at the *thāna* (subordinate police station) of Karnaul; and, according to custom, took

over charge from the *thāna-dār* (police officer) of that place of the property which was in his charge. Accordingly, the detail of it is enclosed in this letter (representation). From the list it will be understood (*lit.* be clear) to your Excellency. But, one box of Government money is locked: the reason of that will be manifest to (*lit.* will not not be concealed from) your Honour from the daily report of Jamadār Ghulām Khān. In fact, with regard to the shutting up of it (the box), whatever your order be, it shall be carried into effect. Of the soldiers accompanying your devoted servant, three, having fallen ill on the way, have become very feeble. There is one man of whose living there is no hope. I have sent them (the invalids) to the hospital. This half-dead one, alone, I have kept here. If one of his relatives should come here, he will attend to him. In this matter whatever your order be shall be carried out.

29.

غریب پرور سلامت

دیا رام ولد ہیرا چند خدمت میں تسلیمات بجالا کر
 ظاہر کرتا ہے کہ بالا بہائی چوری والا ساکن شہر احمد آباد
 نے مجھ سے مبلغ دو سو روپے بلا سون ایک مہینے
 کے وعدے پر ادھار لیئے تھے - جس بات کو دو مہینے گذر
 گئے - اب تک شخص مذکور نے ایک جہ بھی نہیں دیا -
 یہہ کمترین اُمید وار ہے کہ خداوند مدعا علیہ کو طلب

فرما کر از روئے انصاف حکم فرماویں کہ بالا بھائی مذکور
 اس عاجز کے روپئے فوراً ادا کرے - اگر نہ دیوے تو موافق
 معمول کے حکم قید کا ہو - بعد اُسکے اُسکے مال کی ضبطی
 ہو اور وہ ہراج کر کے بیچا جاوے - اور اُسکے حصول سے
 فدوی کا قرض ادا کیا جاوے - زیادہ حد ادب *

مورخہ ۱۰ جولائی
 سنہ ۱۸۸۳ ع لشکر پونہ

Translation.

Cherisher of the poor, hail! Dayā Rām, son of Hīrā Chand, having performed obeisance in your service, states that Bālā Bhā'i, maker of glass bangles, resident of the city of Ahmadābād, borrowed from him a sum of two hundred rupees, without interest, on an agreement of (repayment in) one month, since which affair¹ two months have passed. Up till now the aforementioned person has not repaid even a little. This humble one is hopeful that your lordship will summon the defendant, and by way of justice order that the aforesaid Bālā Bhā'i shall instantly repay this helpless one's money, and, if he do not pay it, then, according to custom, that an order for his imprisonment may be given; after that, that his property may be confiscated, and that from the produce (of the sale) your devoted servant's debt may be discharged. More would be (beyond) the limit of respect. Dated, 16th July, 1883. Camp Poona.

¹ Note the idiom.

خداوند نِعمت داد گُستر پولیس کمشنر صاحب سلامت
 آداب کے بعد اِلتماس یہہ ہے کہ گئی رات دو بجے
 اِس کمترین کے گھر میں چوری ہوئی - پچھلا دروازہ توڑ کر
 چور گھر میں گھسے - اور صندوقچہ زیور کا لیجا کر
 حلال خوروں کی گلی میں توڑ اُس میں سے سونے اور
 چاندی کا زیور (جو مبلغ پانچ سو روپے کا تھا) لے گئے -
 ارہائی بجے اِس کمترین کی آنکھ کھلی - تو معلوم ہوا کہ
 دروازہ کھلا ہے - تلاش کرنے سے دریافت ہوا کہ صندوق
 زیور کا گم ہے - آخر اُسے توثا ہوا گلی میں پایا - فوراً
 سپاہی کو بلا کر دکھلایا اور سب ماجرا بیان کیا - علی الصبح
 ایک کنستبل جمعدار اور کئی سپاہی آئے اور سب کیفیت
 جو گزری تھی سنکر چلے گئے - اب اُمید ہے کہ زر مسروقہ
 کی تلاش کی جاوے - اور جب ہاتھ آوے تب اِس
 کمترین کو ملے - زیادہ حد ادب *

{ تاریخ ۲۰ اپریل
 سنہ ۱۸۸۳ ع }

شیخ قاسم
 عرضدار

Translation.

Lord of graciousness, diffuser of justice, Police Commissioner Sāhib, hail! After respects, the petition is this, that last night, at two o'clock, a robbery occurred in the house of this humble one. The robbers broke the back door, entered the house, and, having carried off a small box of jewels (*or ornaments*) broke it up in the sweepers' lane and took from it jewels of gold and silver, which were worth five or six hundred rupees. At half past two o'clock this humble one awoke,¹ then he discovered that the door was open. By searching he found out that the box of jewels was missing. At last he found it, broken, in the lane. He immediately called a soldier (policeman) and showed it to him, and related the whole occurrence. In the morning (*or at daybreak*) a constable, a *jamadār*, and some police soldiers came, and, having heard all the circumstances that had occurred, went away. Now I hope (*lit. there is a hope*) that a search for the stolen gold may be made, and when it is recovered (obtained), that this humble one may get it. More would be (beyond) the limit of respect.

Petitioner, Shaikh Kāsim. Date, 20th April, 1883.

¹ Note the idiom.

SHIKASTA PETITIONS.

(Corresponding with the foregoing petitions in the Ta'liq character.)

1 LOWER STANDARD

غریب پروردگار - فدور نے ہفتویہ اپنی پیادہ کے سبب
 رجب اپنے بی اور چھٹی ماہی تھر - لیکن حضور نے وہ درخواست
 اس وجہ سے منظور کی کہ تالعدار نے اس کے ساتھ خود اکثر
 کام سرانجام دیے ہیں کھجیا تھا - غریب پروردگار! فدور ایک
 دیہات میں رہتا ہے - اور یہاں کوثر ڈاکٹر نہیں ہے - بنارس
 میں البتہ ڈاکٹر بہت ہیں - مگر وہ شہر فدور کی پستی سے
 بہت دور ہے - فدور کو نہ اتنی طاقت ہے کہ بنارس کا سفر
 کرے اور نہ اتنا روپیہ ہے کہ وہاں سے ڈاکٹر کو بلا سکے - اس لیے
 فدور امید رکھتا ہے کہ جناب خاوند کی نظر سے فدور کی چھٹی کی درخواست
 منظور فرما دیئے۔ فقط
 تاریخ ۱۳ نومبر ۱۹۰۶ء
 فدور کوثری شکر دوہ

غریب سرد سلامت۔ حضور نے کہا تھا کہ چھوٹے صاحب
 کلکتہ جاتے ہیں تم بیس دسمبر کو ولسن ہوٹل میں جا کر
 اولے ملاقات کرو۔ آج پچیس دسمبر ہے۔ فدور
 روز ہوٹل میں جاتا ہے مگر چھوٹے صاحب اب تک شریف
 نہیں لائے۔ معلوم نہیں صاحب کو آنے میں کیوں
 دیر ہوئی۔ دیکھو فکر ہے۔ حضور جب لوگوں کو کہتے ہیں
 صاحب کلکتہ شریف لائیں یا نہیں۔ اور اگر
 شریف لائیں تو کتنا۔ زیادہ کیا عرض کروں فقط

فدور
 راجا سلامت علی
 ۲۵ دسمبر ۱۹۰۳ء

غریب پور سکونت۔ آپ کی حکمت کے بموجب اس لبتی میں
 جانوران بار بار کے جہا کرتے گئے آیا اور اس گائونٹ
 سردار کو میں نے کہا کہ وہ میرے اس کام میں مدد کرے ایک
 جیسے بیان آئے ہوا مجھے جہا شک ہو گا صراحتی تک
 جانوروں کے ہم ہو چکا ہے میں نہایت کوشش اور محنت
 کر رہا ہوں اور گائونٹ کے سردار نے بھی اپنی طاقت بھر کر
 مدد کرنے میں کمر نہیں لیھی اس وقت تک ۲۰ خچر اور ۱۵
 اونٹ جہا ہو چکے ہیں یقین ہے دو مفتوحین
 ختنے جانور درکار ہیں سب علما و نیک اور تب سب
 کبیر منبع خدمت عالی میں حاضر ہوئے گا زیادہ کیا
 عرض کروں فقط

فدور

غلام حبیب خان

۱۸۹۶

فدور

۲۰

جناب بھائی صاحب سبوح است - کل میں علی پور کے زین
 مجائب خانہ (یعنی چڑیا خانہ) کی سمیرو لگیا تھا۔ طرح طرح کے
 چڑیاخ - بندر - بھالو - شیر - ہرن - سانپ - نیل گار
 گنبد اور سانپ وغیرہ دیکھنے میں آئے۔ لی جانور
 اب باڑہ میں نہ اس کے یہاں کبھی نہیں دیکھے تھے
 جیسے - کنکارو - اس کے اگلے دو پانوں بہت بڑے
 تھے۔ اور پچھلے پانوں بڑے اور دم بہت
 موثر ہے۔ جو چلنے میں اس کو بہت کچھ مدد دیتی ہے
 باقی حال دوسرے خط میں لکھوں گا فقط

منزل ترقی
 از علی
 تاریخ ۱۶ مارچ ۱۸۹۳ء

غریب بہبود سلامت - قدور حضور سے دو مہینے
 کی رخصت ہو کر اپنے بیمار باپ کی خدمت کرنے
 معزز آیا تھا۔ لیکن افسوس کہ وہ پرکونز مر گئے
 اور اب قدور کو اپنے دن گھر رہنے پر غور و
 نہیں ہے۔ اگر حضور کا حکم ہو تو تا بعد از جون لڑ
 پہلی تاریخ کو حضور کی خدمت میں حاضر ہو گا

قدور ظہار لکھ دیا
 تاریخ ۱۹ مئی ۱۸۸۷ء

بجائے صاحبِ ملکیت۔ مین نے تین روز ہوئے آپ کو
 ایک خط بھیجا ہے جس میں بیان کر چکا ہوں خانے کا حال
 لکھا ہے۔ اس میں ایک بندہ کا حال لکھا ہے جو لیا
 حیرت انگیز ہے۔ یہ ایک عجیب قسم کا
 بندہ ہے۔ اور اس کی شکل آدمی سے بہت ملتی
 جوتی ہے۔ رنگ سیاہ ہوتا ہے اور آبرو میں سفید
 اس کے دم نہیں ہوتی۔ آدمی کی طرح کھڑا
 کھڑا ہو کر دو نور کھلے پاؤں پر چلتا ہے۔ سلام
 کرتا ہے اور آدمی کے ہر ایک کام کی پوری پوری
 نقل کرتا ہے فقط

تاریخ ۲۵ مارچ ۱۹۰۶ء
 از طرف
 بنیادی طبعی نہیں

میرزا بیگ سید۔ خدا تمھیں خوش رکھے۔ ۲۵ رٹی کو تمھارا
 خط آیا تھا۔ اس میں تم نے لکھا تھا کہ جون کی پھلر تاریخ سے
 "سیکس اسکول" بند ہوگا۔ اور میں اسی تاریخ کو بیان سرولہ ہو کر
 دوسرے کو مکان پہنچو تھا۔ لیکن آج چوتھی تاریخ ہر ادراہ تک تم
 نہیں آئے۔ تمھاری ماں خاص کر کے بہت گھبرا رہیں۔ جلد لکھو
 کہ تمھارے کب جانے کا کیسب ہوا اور تم بیان کب تک آؤ گے۔ زبان

اعظم حسین

تاریخ ۳ جون ۱۸۹۳ ع

بوید عمریر۔ صل اٹھ کر صبح کو صبر اور حاد اور ریمہ تنہا آدمی
 بچھڑ گھاٹ منہ کشتی پر سوار ہو کر بریل گھاٹ تک گئے
 اور جم میں سے ہر ایک کے پاس ایک ایک بندون تھو۔ راہ میں
 جا بجا کشتی سے اتر کر حیران کا شکار کیا۔ اور ان کا
 گوشت بھون بھون کر کھایا۔ تین تیر۔ چار جا بے اور
 دو مرغابیاں ماریں۔ اور چھ بچہ شام کو کھ لوٹ کر۔
 پہنچے۔ غرض کل حادثہ نہایت مزے میں گزر گیا۔
 رفوسر جوف اس بات کا تھا کہ ہم ساتھ نہ تھے فقط

تاریخ ۱۲ فروری ۱۹۰۵ء
 مختار جانی
 محمد داد

بھارت کا۔
برسات قریب آ رہی ہے اور

مکان بالکل بے مرست ہے۔ پچھلے مہینے جو اگلے پٹرنگھار کے
بادور چیمانے کر لکھڑیل سب چور ہو گئے ہیں۔ دھن طرف
دل لکھنے کی چھت پھٹ گئی ہے۔ اور اگلا ایک شہر
سڑ گیا ہے۔ اس شہر کو نکال کر نیا شہر دینا ضرور ہے
اور چھت کی منڈ پر پھر کسی ایک جگہ سے ٹوٹ گئی ہے جس سے
چھوٹے بچوں کے نیچے گر جانے کا ڈر ہے۔ ہم اگر روپیہ
جلد بھیج دیں کہ مکان سرکاری مرمت شروع کرادیں۔ فقط

محمد قاسم
۱۴ مئی ۱۹۴۳ء

بھائی جان آپ کو تو معلوم ہو گا کہ بمقالہ کے
 حصہ کٹر جان پر بیان نبیالیوں نے سخت فساد چارکھا ہے۔
 اور ولایت کا مال خریدنا بند کر دیا ہے۔ اس سے میرا بہت
 نقصان ہوا۔ کیڑے سب دکان میں بھرے پڑے ہیں۔ اگر
 پہلے تو خریدار آتے تھے تو اب دکان بھی مشکل سے آتے ہیں۔
 اگر چند مہینے اور یوں نہیں پڑے رہے تو خوف ہے اس سب سے
 ہو جائیگا۔ اس لئے جی چاہتا ہوں کہ میں اگر چلا آؤں
 اور وہاں اگر دکان کھولوں۔ آپ کر کیا رائے ہے۔ جلد
 لکھیے تو میں وہاں بندوبست کروں فقط

تاریخ ۱۶ اکتوبر ۱۹۰۵ء
 محمد الکریم خان
 دار علقہ

بنیں پرور سلاست
 فدو کا چھوٹا بھائی لانت خان ۱۲ ماہ گزشتہ کو
 جناب ۱۳ ماہ کی بیماری کی رخصت لیکر غریب خانے پر آیا تھا۔
 لیکن نہایت افسوس ہے ۱۱ ویں ۱۲ ماہ حال کو ایک میو بی بی اور چار
 اولاد چھوڑ کر اس پر جہان سر چل بسا۔ اور اب کوئی نہیں ہے جو
 ان لوگوں کو خبر گیری کرے۔ اس لئے ۱۱ فدو غصہ بوڑھا اور
 لاچار ہے۔ اور بھائی مرحوم کی زندگی میں اس کی مدد کا محتاج تھا
 اس کی اولاد میں سے دو ٹوٹ لیان ہیں اور ایک لڑکا چار برس کی
 عمر کا ہے۔ مان ایک لڑکا دیانت خان سیر سال کا جہان ہے۔
 اور ہر طرح سے لائق اور ہوشیار ہے۔ حضور کو مہربانی سے دور
 نہیں اگر پرورش کی نظر سے اس کو اس کے باپ کی جگہ میں
 رکھ لیں اور ہم لوگوں کو بھوکھون مرنے سے بچالیں۔ اگر حضور کا
 حلم بقول خاکسار دیانت خان کو جناب کی خدمت میں
 روا نہ کہوں۔ وہ جب تھا عرض کیا فقط
 عر لعل
 فدو سعادت خان
 ۱۲ جون ۱۸۹۸ء

غریب اور محتاج
 خاک و حضور ایک جیسے کر خفیت لیکر
 ایک مقدمے کی پیروی کرنے کا آیتھا۔ وہ مقدمہ تو ختم ہو
 فضل کے بندے کے معقول فیصل ہو گیا۔ لیکن ایک فقیر سر فدور
 ایک دوسری معیت میں گرفتار ہو گیا۔ وہ یہ کہ فدور نے ملک دھاب
 پیش کر سمار میں مبتلا ہو گئے ہیں۔ اور بیان سوار عمور تغیا
 لڑکوں کے کوئی مرد نہیں ہو جو ان کے ملک دار و کر۔ اس لئے
 ان کی خبر گیری کے واسطے فدور کا چند روز غریب خانے
 میں رہنا نہایت ضروری ہے۔ لہذا عرض پر عمل نہرا
 اسے دو ہفتے کی اور خفیت عنایت لڑ جائے فقط

فیصلہ فیصلہ
 ۱۹ مارچ ۱۸۸۸ء

عزیز بہرورد لا
 پچھلی سرحد ٹرائی میں فدور کے بیت سے ساتھیوں
 اپنی بات دلاور کے لئے سرگام رہا، رکی طرفے بخشش اور انعام پائے لیکن فدور اپنی
 بدقسمتی کے باعث محروم رہا اگرچہ اوس نے بھر اپنی ٹکھلا لیا اور وفا دار کر
 رکھلا نے میں کی طرح کم تر ملکر اوس کو انعام حاصل کرنے کی
 عزت ملی اس لئے فدور نہایت ادب سے عرض کرتا کہ
 حضور فدور کی حالتوں کو جو حضور پر خوب روشن
 ہیں سرگام رہا، میں پیش کر کے اوس کے انعام
 دلانے کر سفارش کرینگا، یہ کہ کیا عرض کروں فقط

ننگ
 ۱۹
 شکر علی خان پیکار
 فدور

بنی پروردگار است اس کے قبل ایک عرض امام خا برقنداز کے مقدمے
 میں جو وہ مہینے سے رخصت کے جرم میں نوکری سے برطرف ہو کر
 بیچارہ بیٹا ہو کر اس امید پر حضور میں گذرائی تھی کہ اس پر پیش کر کے
 سے نامبر ہو گا یہ پہلا قصور معاف کر کے اسی عہد پر قائم
 فرمائیں چنانچہ حضور کے حکم سے وہ تھوڑا سا ماہ آئیں میں برقنداز
 مذکور اپنے کام پر بھی گیا تھا اور اس کے پھر عرض
 کرتا ہوں اس کے حکم سے وہ نامبر ہو گیا اپنے
 عہدے پر مقرر ہوا اور حقیقت حسیار ہے حضور علی
 کی جان و مال کو دعا دیتا ہے یہ کیا عرض کروں فقط

کوثر ۲۵ / ماہ ابریل ۱۸۵۹
 میرا بزرگ علی گڑھ
 کوثر

بنیں پروردگار کے روز ہوں حضور کریمؐ کی مکتبہ دینی
 حالت کیا عرض کرے۔ کئی چہینے سے طاعون کوں شہر میں
 زور شور سے پھیلا ہوا ہے خیاں خچہ فز کے دو لڑکے اور چند
 اس سر رشتہ دار اس بیمار سے ہلاک ہوئے۔
 آج کے اخبار کے دیکھنے سے معلوم ہوا کہ خاص شہر
 میں طاعون کے ایک سو تیس مویشیں ہوئیں۔
 یہاں تک باشندے یہاں گے جا رہے ہیں۔ بہتر ہے
 دوکانیں بند ہو گئیں اور شہر میں ایک سناٹے
 کی کیفیت ہو رہی ہے۔ خدا ہلوگوں کے حال پر رحم
 کرے اور جلد اس وبا کو مٹانے کے واسطے کرے۔

انظر
 محمد حسین خان
 مؤلفہ ۱۹۰۵ء
 خاں

نہیں پروردگار مت
 آج فدور نے معاف نہ خط آیا ہے۔ اس سے
 معلوم ہوا کہ ایرکون لاہور میں سخت جھوٹا خیال آئی۔ ہزاروں
 مکان گر گئے اور بیت سے آگ اور جانور ہلاک ہوئے
 چنانچہ فدور کے گھر کو بھر اس قدر نقصان پہنچا کہ وہ
 رہنے کے لائق نہ رہا۔ اگرچہ خدا کا شکر ہے کہ کوئی
 جان نقصان نہیں ہوئی۔ اس لئے خاکسار امیدوار
 ہوں کہ اس کو ایک مہینے کی رخصت دیا جائے کہ وہ
 لاہور جا کر اپنی گھر کی مرمت کرے تاکہ اس کو
 بال بچے دھوپ اور بارش کی تکلیف سے

محسوس ہو

تاریخ ۶ اپریل ۱۹۵۵ء
 لید عبد العزیز
 فدور

جناب عالم میرے کچھلے خط کے حضور کو چھتر کے میلے لب
 حالات معلوم ہو رہے ہونگے۔ کل صبح بیان ایک نہایت خوفناک
 واقعہ ہوا۔ فیل خانے کا ایک ماتھر مت ہو گیا اور زنجیر توڑ کر
 گھاٹ کی طرف بھاگا۔ وہاں ہزاروں ہندو جاتر مرد اور عورت
 اُٹھ کر رہ تھے۔ کتنے تو اس کے پاس پاؤں کے نیچے دیکر مر گئے
 اور کتنے ڈر کے مارے پانی میں گھر پڑے اور ڈوب کر جان دے دیں
 آخر دو فیلیان B ماتھیوں پر سوار ہو کر اُڑے اور چاروں طرف
 گھیر کر اسے دیکھنے لگے ماتھر کو گرفتار کر لیا۔ انداز کیا جاتا ہے
 ۱۱ دو سو آدمی کم نقصان نہیں ہوئے فقط

فدور امانت خان
 از کوپنور

تاریخ ۳ نومبر ۱۹۰۲ء

جناب چچا صاحب ^{مست} کل میں عجائب خانہ کی سیر کو گیا تھا۔
 جس کو بیان کہ لوگ جادوگر کہتے ہیں۔ دنیا پر کر حیرت بیان
 جمع کر رکھتے ہیں۔ جانور ہر ایک قسم کے شیر اور ہاتھ سے لیکر
 تیلینز اور ریشم لے کثیر و خشک یہاں موجود ہیں یعنی سب در
 طرح طرح کی مانتھہ کی بنی ہوئی چیزیں ہیں دیکھنے میں آئیں۔
 جیسے کپڑے۔ برتن۔ شے کی موٹیریں وغیرہ۔ سونا۔ چاندی
 اور رنگ بزرگ کے جملہ برات گاڈھیرنگ ریس۔ پرانے پہ
 بت ہندوستان اور برہما کے ہر ایک حصے کے اور قبر و ع
 کے ٹھکانے ہوئے پتھر پر بیان ہیں۔ غرض کہ ان کی
 حیرت و نام نہوں؟ اگر یہ حال لکھنے بیٹھوں تو ایک
 بھت بڑا کتاب ہو کر نہ لے گا نہ ہو فقط

خالہ انا اللہ ورس

تاریخ ۲۹ جنوری ۱۸۹۶ء

جناب خان صاحب ^{مست} میرا
میں آپے رخصت ہو کر گھاٹ میرا آیا

اور دیان بجواٹا جہاز پر سوار ہوا۔ شام ہوتے ہوئے جہاز ہو گئی دریائے
دکانے کے ٹھکانے سمندر میں داخل ہوا۔ جب تک دریائے میرا ہر طرح
آرام سے گزرتی۔ لیکن چونکہ آج کل بارش کا موسم ہے سمندر نہایت
جوش پر ہے۔ رات کے نو بجتے جتے جہاز سخت جھوکے کھانٹا لگا
اور حالات درمیان ہر حال رہا۔ دانہ پانی مجھ پر حرام رہا۔
بار خدا خدا کر کے آج دس بجے صبح کو رنگون پہنچ گیا۔ جہاز
اُترنے کے ساتھ میرا آپ کو تار دیا ہے۔ باقی حالات پھر
لکھوں گا فقط

مکتبہ محمد عبید اللہ

۸ ستمبر ۱۹۰۵ء

خواب مانوس صبا ! پچھلے خط میں میں نے آپ کو لکھا تھا اگھوڑ
 کی خریداری کی غرض سے ابر سال میرا چھتر جانے کا قصد ہے۔ چنانچہ
 میں میلے میں گیا۔ اور گھوڑ اور دوسرا جانور اور برسوں کی نسبت بہت
 زیادہ پاؤں۔ پہلے تو جانور دن پر دام بہت چڑھے ہوئے تھے لیکن
 میں نے اچھو طرح گھبے بھرنے پایا تھا اگھوڑ اور شور سے سیٹھنے کی
 بیماری پھیلی۔ سیکڑوں آدمی لگے اور جو بچے دکان سے بھاگتے
 لگے۔ آخر گھوڑا سو گھوڑوں کا زور ڈٹا اور انہیں جانور ادا نہ
 ہونے پر نکلے۔ چنانچہ مجھ ایک سنبھرا تھا باندھ دیا گیا۔ اگر آپ
 درست حرف پوز کا سو رہے ہیں تو یہ بات تھوڑی ہے۔ اگر آپ
 اسے دیکھتے تو خود خوش رہو جائیے فقط

تاریخ ۲۲ نومبر ۱۹۰۵ء
 از لالیہ لکھنؤ

صاحب علی شاہ مسکات

اس مہینے چودھویں تاریخ کو کشد اسرا ہوگا
 کے گہر پر سرشام تیسرے چارے کو ہی باہیار اور تر
 کھٹاڑے کے کھلے روغن دروازہ توڑنے کا سامان
 ساتھ لے جائے گا۔ آخر پہلی۔ اوقت سا ہوگا مذکور
 دربان دسرتو می موبہو تھر۔ انہوں نے انکا سامنا
 کیا۔ اور چار لفظ غنہ تک ہتیار چلا یا۔ جب
 شور بھار شروع ہوا تب فدور بھر سب
 سپاہیوں کو تیار کر کے کو ابر ساتھ دیا گیا
 اور دو نو طرف سے مارا نیر پر لے گئے۔ نہ ان
 انکا ہاتھ اسرا ہوگا۔ اگر تک پہنچ نہ پایا۔
 کز زخمی ہو۔ باقی درمیان سے نکال گئے
 غرض اوں زخمی ڈاکے والوں کو کیوں محفوظ
 روانہ کیا۔ اور باقی جو دنگ تلاش ہو رہے
 زیادہ خیر۔

غریب پرور مسکات

ندو خود شہید علی خان سوار رسالہ پنجم کی عرض یہ ہے کہ
 ندو حضور کا خط لیکر سولہویں ڈسمبر ۱۸۵۷ء کو حضورؐ کو اجازت
 دے موافق اپنے چچیرے بھائی حسن علی خان سوار رسالہ
 مذکور کو اپنے ہمراہ لیکر روانہ جلال آباد ہوا۔ اور آج شہر
 جنواری ۱۸۵۷ء کو جلال آباد پہنچا۔ اور حاکم مقام مذکور کو خط
 میں خط مذکور کو پہنچایا حاکم موصوف نے جواب لکھ کر
 کوپتہ دن تہر نے حاکم دیا ہے۔ اسلئے بہنا حسن علی
 خان مذکور کو حضورؐ میں بھیجا ہوں۔ خان مذکور
 جملہ حالات کو حضورؐ میں بالتفصیل عرض کرینگے اور
 ندو حاکم جلال آباد سے جواب پانے کی بعد حضورؐ
 میں حاضر ہو جائیگا۔ اطلاقاً عرض کیا فقط۔

نیاز و بندگی کے بعد عرض یہ ہے کہ اس گنتی نے ایسا مکان -
 (جو صدر بازار میں تھا۔ راہ کی نور سبکست واقع ہے۔ اور عدد اس کا
 ۲۵ ہے) شہر کے پانچ حصے کی ۲۵ تاریخ کو تقال میں مل دلو
 گھر دہر لعل کے پاس مبلغ دو ہزار روپے پر گرو رکھا۔ اس شرط
 کہ سود کے عوض تقال مذکورہ گھر اپنے تفرق میں لاو۔ جب تک
 یہ عاجز اس کامب قرض ادا نہ کرے۔ اب عرصہ دہال
 ہوا۔ اور اس قدر نے قرض خواہ کامب قرض بھی ادا کیا
 اور اب درخواست کی کہ میرا مکان محیر خالی کر دو
 خود نہ۔ یہ کچھ آج کل کا بیان کرتے کرتے بعد ایک ہفتہ
 مجھے کو چلو گیا اب اس کا بیڑا بیٹا لکھا ہے اور تو کھڑے رہنے کو
 گیا ہے۔ چہنچہ بھرتہ بعد آدین اس واسطے یہ عاجز التماس کرتا
 اصفور اس بنی کو اپنی دہر و طلب فرما کر مکان خالی کرنا کا حکم دینے
 یا کچھ مذکور سے فی ماہ بیس روپی کرے گا اتوار کر دے۔ تو عین عرب
 نوز ہو۔ یہاں جواب

اقبال کا آفتاب مطلع روشن ہے

غریب بردار

کثیر تر بالاخر مقدم آواہ تسلیمات بجائے کہ خدمت عالم میں عرض
کرتا ہوں کہ قدیم سے دوسرے بیگمہ زمین زراعت کے لائق موضع یا کھیت
بجائے اس کے کہ طرف سے زمین کو انعام ملی تھی زمین مذکور اب
تک بے قبضہ زمین ہے اور اس کے حدوداں چھوٹے ہیں کہ کھیت سے ملی
ہوئی زمین اب پھر مذکور ناقص چھوٹے چھوٹے زمینوں میں بکھری ہوئی ہے
اور ایک بیگمہ زمین تو نے اپنے کھیت میں ملتی ہے جس سے
اس کے متعلق زراعت کرنے نہیں دے گا۔ اس واسطے
یہ عرض ہے کہ اس کے زمینداروں کو زمین ملے اور اس کو
زمین مذکور کے مالک بن کر زمینداروں کو زمین ملے اور اس کو
موسم تو یہ ہے اب اس کے زمینداروں کو زمین ملے اور اس کو
نہیں تو ناقص یہ نقصان ہوگا۔ واجب جان کر عرض کیا۔

غریب پودر کلاہ

آفتاب و نیاز و بدست و غیر عرض یہ ہر ایک یہ قدر کئی مدت
 زور مار کے تلاش میں رہے اور پھر پرتا ہوا بیابان آیا اور صف
 کا غریب پودر قدر لان سنگو گزشتہ اس آیت پر کہ یہ قدر
 سیاہی میں نہ خیر میں جا لے۔ سوار میں نہ لے لے شانہ
 مارنا و غیر گاموں میں نہ لے لے صفور اس بات میں قدر کو
 جانچ لیں۔ جانچ جس کے آگے ہمارے جاب۔ سیاہی گولہ لیا
 کر کلاسوں میں لے میں سات برس تک اس قدر لے لے نورانی
 جب ہمارے موصوف نے اپنے فوج کم کر دی تب الگو ہی ادا
 ملے۔ اب امید و مومن کا صفور میرا امتحان کیونکہ اور کھس
 جوں میں میں ہوں میں مغرور کہیں۔

زبان و ادب

غریب پروردگار ستم

بندگراور تسلیمات کربد خدمت عالمین عرض یہ صراہ ماہ گذشتہ ۱۰
 اٹھائیسویں تاریخ گورات ۱۰ وقت بیان آسمان پر ایک شعلہ
 روشنی کا نظر آیا اسمین سے چنگا ریان نعلتی ہوئیں لوگوں نے چشم
 خود دیکھنے و لکھنے فصل المہر سے کسی طرح کا نقصان نہیں ہوا اور
 تھوڑے دیر کے بعد وہ شعلہ اتر کر طرف نواب صاحب والی راج گڑھ
 کے علاقہ میں ایک جگہ آجور راج گڑھ سے قریب چالیس میل
 فاصلے پر واقع صر غائب ہو گیا اور گرج کی کسی آواز نہ ہوئی اور
 تیز تیز آسمان سے گروہاں ۱۰ تحصیلدار نے مانتھن پتھر
 پوٹھیل اچھٹھا کیا ۱۰ ملاحظہ ۱۰ در سطرار لکھی ہیں
 خدایہ ان میں سے ایک تھوڑا سا ڈیر سیر کا اور دوسرا پان سیر کا
 اور تیسرا سا ڈیر چار سیر کا ہر اور رنگ ان تھوڑے کا سیاہ
 اور ان میں گندک کی کسی بو آتی ہے اور نہایت چمکدار ہر اطلاق
 خدمت میں گزارش کی۔

غریب بیدرکمت

آداب و تعلیمات کے بعد گذارش میر علی علیہ السلام کے مابین ۱۸۴۷ء کے ساتویں
 سال کو آدھرا کے وقت میر علی علیہ السلام کے مکان میں ایک آگ لگی
 اور وہ مکان سکنے کے عجب بھت سا اجالا ہوا تب میں گھر کے اٹھ
 اور دوسرے گھر دھڑتے آئے اور آگ بجھانے کے لیکن اس وقت
 ہوا کا بہت زور تھا آگ زیادہ ہونی لگی اور میر علی علیہ السلام کے مکان
 کے متصل تھا اس لیے خوف کے مار میں بہت اسباب اپنی گھر کا
 باہر نکالا اس وقت وہاں بڑے بھڑ بھڑ ہوئی اور اس بھڑ بھڑ میں
 ایک صندوق جس میں میر علی علیہ السلام کے کاغذ اور باغیچہ درجہ کا سونا تھا
 جاتا رہا اس بات کی خبر میں سرکار میں دے اور دوسرے کاغذ ملنے کے
 واسطے میر علی علیہ السلام کی مگر اتنی تک کہ جواب نہیں ملا۔ اس کے
 امیدوار ہونے کے کاغذ دے اور جلد بخولتے کا حکم ہوا۔
 اقبال کا آفتاب ہوا جھٹکا

قدر کمتر نفع صوبہ دار میجر ادب عالیہ کے عرض کرتا تھا کہ صفدر کی غنایا
 کے سرخوردہ سوکھر تباہی ۳۰ ماہ حال کو کر نول کے تباہی میں اینر بولہ کے
 جوانوں سمیت غریبیت سے داخل ہوا اور دستور مجبوریت کی
 تباہی دار سے جو اس کے ذمہ تھا سو اسباب اپنے ذمہ کر لیا چنانچہ
 تفصیل اس کی اس عرض میں ملفوظ ہے۔ فرد سے جناب میز طاہر ہوئی
 مگر ایک صندوق نقد سہارا کا تفضل ہے سبب اس کا جعفر علی خان
 کی روزینہ اطلاع سے جعفر سے مخفی ہو گیا۔ بالفضل اس کے بند کر نیکی
 باب میز جیسا کہ ہو گا دی عمر میں لاویگا۔ فرد نے ساتھی سپاہیوں سے
 تین سپاہی انتہائی ملہ میں بیمار سوکھر سمیت ناتوان ہو گئی ہیں ان میں سے
 ایک کھجور جینی کی امید نہیں اذنی دار الشفا میں روانہ کیا ہو گا
 اس نیم جان کو بیان رکھا ہے۔ مناسب جانکر روانہ کیا اور کچھ خوشیوں سے
 کوڑ ایک ادھر تھکا تو ننگیانی اس کے کر گیا۔ اس باب میں جو حکم ہو گا
 عمر میں لایا جاوے۔

غریب بیور کلا

دیا ہم وہ سیریا چند خدمت میں تھیات جالا کے ظاہر کرتا ہی بالاس

جوڑ لیا ساکن شہر احمد آباد نے جہے سے مبلغ دو سو روپی بلالو

ایک چھینرو دیکھ کر اودار تر تہر جہاں کی دو چھینر لڈر تر لڈر

کھنڈ کور نے ایک جہہ ہر نہیں دیا ہو۔ یہ مقررہ العید وار

خدا دند مدعا علیہ کو طلب فرما کر از دہر انصاف حکم

فرما دینے والا بہر مذکور اس عاجز کا رو بہ فوج ادا کر

اگر دہر تو موافق معمول حکم قید گا ہو بعد اوس حال کی

صنط ہو۔ اور کی پہلج کر کے بیجا جاور ادا کر حصول

قدور کا قرض لھا لیا جاور۔ زیادہ حد طلب۔

مورخ ۱۰ جولائی ۱۸۸۳ء لکھنؤ۔

خداوند نعمت دار گستر نویش شریف

آداب کے بعد اتماس یہ صراحت رات دوپہر اس مختصر کتاب میں
 جو یہ ہو۔ چھ دروازہ توڑ کر جوہر گہریں گئے اور صندوقہ ذہن
 لجا کر حلقہ خور کے گلی میں توڑا کہیں سے سوئی اور عائد کار زور جو
 صیغہ یا عبور یہ گمانا گئے۔ اور اگرچہ گہریں گئی اندہ گہری تو معلوم ہوا
 اور دروازہ پہ تلاش کرنے سے دریافت ہوا صندوق زور کا گم
 آخر اسے ٹوٹا ہوا اگلی میں پایا فوراً سپاہ کو بلا کر دھند یا اور
 سب ماجرہ بیان کیا اور الصباح ایک کسٹن میں جمعہ اور
 کیا گیا اور اسے سمجھت جو گھر تھر تھر چلے گئے اب
 امیدوار اسے سرودہ کی تلاش کیا اور جب مانتہ اسے
 متب اس مختصر نسخہ کو ملے زیاہ حدود -

۱۸۸۳ء
 عہددار نسخہ قاسم تاریخ ۱۲ اپریل

PART V.

USEFUL PHRASES AND WORDS.

(Classified).

1. Asking Questions.
 2. Animals, Birds, etc.
 3. Court-Martial and Judicial Phrases and Words.
 4. Food ; Meals ; Orders to Servants.
 5. Horse Equipment ; Riding and Driving ; Stable Management.
 6. House ; Household Management, etc.
 7. Mankind ; Relationship, etc.
 8. Medical Phrases and Words.
 9. Military Phrases and Words.
-

I. Asking Questions.

What is your name ? Where do you live ? *tumhārā nām kyā hai ? tum kahāñ rahte ho ?*

How old are you ? Where were you born ? *tumhārī 'umr kyā hai ? tum kahāñ paide hū'e ?*

When did you arrive in this city, and when will you return to your native country ? *tum kab is shahr meñ pahuñche aur kab apne waṭan ko phir jā'oge ?*

Who is that man ? Do you know him ? *wōh ādmī kaun hai ? tum usko pahchānte ho ?*

Whose son is that boy ? What is he doing here ? *wōh larkā kis-kā beṭā hai ? yahāñ kyā kartā hai ?*

How is your (Honour's) health ? *āp kā mizāj kaisā hai ?*

When will you (your Honour) depart ? *āp kab tashrif le-jāenge ?*

Where did you hear this news ? *tum ne yēh khabar kahān sunī ?*

Have you put dinner on the table ? *tum ne khānā mez par rakhā hai ?*

What do you say ? What are you looking at ? What do you want ? *kyā kahte ho ? kyā dekhte ho ? kyā chāhte ho ?*

How many soldiers are there in your regiment ? *tumhārī pal-tān meñ kitne sipāhī hain ?*

How many books were there in that room yesterday ? *kal us kamare meñ kitnī kitāben thīn ?*

How much money shall you give to your servant ? *tum apne naukār ko kitnā paisā doge ?*

Is there an answer to this letter ? *is chhiṭṭhī kā kuchh jawāb hai ?*

Can you speak Hindūstānī ? *tum hindūstānī bol sakte ho ?*

Why did he strike the dog ? *us-ne kutte ko kyūn mārā ?*

Why are those men quarrelling ? *wōh ādmī kiswāste jhagrā karte hain ?*

Why are you travelling in this country ? *tum kis-liye is mulk meñ safar karte ho ?*

Is your master at home ? Is he up (is he risen) or is he still sleeping ? *tumhārā ṣāhib ghar meñ hai ? uṭhā hai yā ab tak sotā hai ?*

Is any one there* ? *ko'ī hai ?*

What's up (what has happened) ? *kyā hū'ā ?*

What sort of a horse is this ? *yēh kaisā ghorā hai ?*

What sort of pens has he ? *us-ke pās kaise qalam hain ?*

What sort of a book did your father give you ? *tumhāre bāp ne tum-ko kaisī kitāb dī ?*

* This phrase is used by a master in calling a servant.

What animal is that? *wōh kyā jānwar hai?*

What is the price of this article? *is chīz kī qīmat kyā hai?*

What do they call this in Hindūstānī? *is-ko hindūstānī meñ kyā kahte hain?*

What o'clock is it? *kitne baje hain?*

What is the reason of this? *is-kā kyā sabab hai?*

What is your son's profession? *tumhāre betē kā kyā pesha hai?*

Come here, and quickly relate all the news. *idhar ā'o aur sab khabar jaldī bayān karo.*

Go there, I will come afterwards. *udhar jā'o, main pīchhe se ātā hūn.*

Give this letter to my friend, and bring an answer. *yēh chīṭṭhī mere dost ko de-ke us-kā jāwāb lā'o.*



2. Animals, Birds, etc.

What kind of an animal is this? *yēh kis qism kā jānwar hai?*

The lion is the king of beasts. *haiwānoñ kā bādshāh sher hai.*

In that forest there are many bears, tigers, leopards, panthers, and monkeys. *us jangal meñ bahut rīchh, bāgh, chīte, teñdwe, aur bandar hain.*

On the great plains wild buffaloes, all kinds of deer, bears, wolves, hyenas, jackals and foxes are frequently to be seen. *barē maidanoñ par arne, har tarāḥ ke hiran, dukkar, bheriye, chargh, gīdar aur lomriyān akṣar dekhne meñ āte hain.*

He is a great sportsman (hunter). *wōh barā shikārī hai.*

I am very fond of sport (hunting and shooting). *mujh-ko shikār kā bahut shauq hai.*

Is any small game shooting to be had in this neighbourhood? *is gird-nawāh meñ kuchh chhoṭā shikār miltā hai, kyā?*

Yes, sir; in the fields there are plenty of hares, partridges and quail? *hāñ ṣāhib, khetoñ meñ khargosh, tītār aur bāteroñ ifrāt se hote hain?*

In the lakes (or swamps) duck and snipe are always to be found. *jhīloñ meñ battakh (or murghābiyāñ) aur chāhe hamesha milte hain.*

Are there any good fishing places here? *yāhāñ machhlī mārne ke ka'ī achchhe thikāne hain?*

He caught three large fish near the landing-place yesterday. *kal us-ne tīn barī machhliyāñ ghāt ke nazdik pakarīn.*

The elephant, the camel, the horse, the ox, the cow, the mule, the donkey and the dog serve man. *hāthī, ūṇṭ, ghorā, bāil, gā'e, khachchar, gadhā aur kuttā insān kī khidmat karte hain.*

My neighbour keeps many sheep and goats. *merā parosī bahut bher aur bakre rakhtā hai.*

The pig is an unclean animal. *sū'ar nā-pāk jānwar hai.*

The cat is the enemy of the mouse. *chūhe kā-dushman billī hai.*

Is this a male or a female? *yēh nar hai yā māda hai kyā?*

He rides his pony every morning. *wōh apne ṭaṭṭu par har ṣubh ko sawār hotā hai.*

The squirrel feeds chiefly upon fruit. *gilahrī khāṣṣ-kar mewa khātā hai.*

Tell me the names of the birds you saw to-day in the aviary. *jo jo chiriyān tum ne āj chiriyā-khāne meñ dekhīn un-ke nām mujhe bayān karo.*

Crow, dove, eagle, hawk, kite, hen, nightingale, owl, parrot, peacock, pigeon, and vulture. *qawwā, fākhṭa, 'uqāb, bāz-chīl, murgḥī, bul-bul, ullū, totā, mor, kabūtar aur giddh.*

Yesterday evening he saw an alligator in the river. *kal shām ko us ne ek magar naddī meñ dekhā.*

Dont be afraid; this snake does not bite. *daro mat, yēh sānp nahīn kāṭtā hai.*

In the rainy season insects are to be found everywhere. *bar-sāt (or bārish ke mausim meñ) kīre har-kahīn milte haiñ.*

The butterfly is the most beautiful of all insects. *tītrī sab aur kīron se khub-ṣūrat hai.*

A scorpion has stung my servant. *mere naukar ko ek bichhū ne kāṭā hai.*

The spider catches flies. *makrī makkhiyon ko pakartī hai.*

The mosquitoes annoy us much at night. *rāt ko machchar ham ko bahut taklīf dete haiñ.*

All day lizards creep along the wall. *chhipkaliyān din bhar dīwār par chaltī haiñ.*

White ants do much damage to books. *dīmak kitābon ko bahut nuqsān karte haiñ.*

Moths do not come out in the day-time, but they fly about at night. *pārwane din ko nahīn nikalte haiñ par rāt ko urte phirte haiñ.*

3. Court-Martial and Judicial Phrases and Words.

[N.B.—Students desirous of acquiring a thorough knowledge of the Urdū equivalents of the technical terms used in Courts Martial, should obtain a copy of the Urdū Version of “The Indian Articles of War.”]

That man was absent from evening parade. What was the cause of his absence? *wōh ādmī shām ke parēṭ se ghair-hāẓir rahā. us-kī ghair-hāẓirī kā kyā sabab thā?*

Who keeps the account of the men's pay? *sipāhīyon kī tankh-wāh kā hisāb kaun rakhtā hai?*

The afore-mentioned person has signed the agreement. *shakhṣ mazkūr ne iqrār-nama par dast-khaṭ kiyā hai?*

He now makes apology (or excuse). *wōh abhī ‘uzr kartā hai.*

They made an appeal to Government. *unhoṅ ne sarkār meṅ apīl kī.*

I had already submitted my application (or request). *maiṅ ne apnī dārkhwāst pahle se kī thī.*

When was he appointed to that post (official position)? *wōh us manṣab meṅ kab muqarrar hū’ā?*

Who appointed him? *us-ko kis-ne muqarrar kiyā?*

In my regiment there are approximately (about) six hundred men. *merī palṭan meṅ takhmīnan (or qarīb-kar) chha sau sipāhī haiṅ.*

His brother is very argumentative (a great arguer). *us-kā bhā’ī barā hujjatī hai.*

This argument is not good. *yēh hujjat (or baḥṣ) achchhī nahīṅ hai.*

The articles of war are read out (caused to be heard) on parade every month. *ā’in-ē-lashkarī har mahīna parēṭ par sunā’e jāte haiṅ.*

That man committed assault and battery. *us ādmī ne mār-pīṭ kī.*

Who is the president of this assembly (or meeting or council) ?

is majlis kā mīr-majlis kaun hai ?

By whose authority did you arrest him ? *tum ne kis ke hukm*

se us-ko giriftār kiyā ?

That is not in my authority (or power). *wōh bāt mere ikhtiyār*

meñ nahīñ hai.

The authorities are much displeased with him. *sarkār us-se*

bahut nā-rūz hai.

He has become bankrupt, and can give no bail (security). *wōh*

diwālā niklā hai aur kuchh zāminī nahīñ de-saktā hai.

The magistrate released the prisoner on bail. *hākīm (or majis-*

tret) ne qaidī ko zāminī par chhor-diyā.

I gave him a bill of exchange for two hundred rupees. *main*

ne us ko do sau rūpa'e kī hundī dī.

Blackmailing, giving bribes, and taking bribes are serious

offences. *rakhwalī karnī, rishwat-dihī, aur rishwat-khorī (or*

rishwat-sitānī) bari taqšireñ haiñ.

The judge took a bribe (or was bribed). *qāzī ne rishwat khā'i*

(or rishwat lī).

The blame rests on this man. *ilzām is-ādmī ko lagtā hai.*

His companion is quite blameless. *us-kā sāthī bi'l-kul be-quṣūr*

(or be-gunāh) hai.

Whose signature is on this bond ? *is tamassuk par kiskā dast-*

khat hai ?

Last night there was a burglary in my neighbour's house. *mere*

parosī ke ghar meñ kal rāt ko naqb-zanī hū'ī.

Why did you cancel the agreement ? *tum ne iqrār-nāme ko*

kyūñ mansūkh kiyā ?

The damage to the property was occasioned by your carelessness.

tumhārī ghaflat se māl ko nuqṣān pahunchā.

The law-case came on (forward) yesterday. *muqaddama kal*

pesh hū'ā.

He lost the case. *us-ne muqaddama hārā.*

Who instituted the suit? *muqaddama kis-ne kharā kiyā?*

Show me your certificates (of character). *apnī sifārish kī chitṭhiyān mujhe dikhā'o.*

This soldier has lost his pension certificate (or document). *is sipāhī ne apne wazīfe (or pinshan) kā sanad (or kāghaz) kho-diya hai.*

A charge of cheating was preferred against the prisoner. *qaidī par daghābāzī karnī kā ilzām lagāyā gayā.*

Having heard all the circumstances, I betook myself home. *sārī kaifiyat (or sab ḥālāt) sun-kar main ne apne ghar kā rastā pakrā.*

Is he a civil or a military official? *kyā wōh mulkī yā jangī (or lashkarī) 'ōhda-dār hai.*

The case will be heard to-day in the civil court. *muqaddama āj dīwānī 'adālat meñ sunāyā jā'egā.*

It has no power to commute the sentence of a military court. *us-ke ikhtiyār meñ nahīn hai ki lashkarī 'adālat ke fatwe ko badal-de.*

His complaint is this. *us-kī nālīsh (or faryād) yēh hai.*

If his character (conduct, behaviour) had been good, he would not have been punished. *agar us-kā chāl-chalan achchā hotā to us-ko sazā nahīn miltī.*

The judge confirmed (approved) the finding of the court *munṣif (or jāj ṣāhib) ne 'adālat ke fatwe ko manzūr kiyā.*

This person has been convicted of conspiracy. *is shakhṣ par sāzish karnī kā gunāh ṣābit hū'ā hai.*

He suffered corporal punishment (he was beaten). *us-ne mār khāyā.*

The court condemned (or found guilty) the prisoner. *'adālat ne qaidī ko mujrīm (or gunāhgār) ṭhahrāyā.*

At that time this was his condition (state). *us waqt us-kī yēh ḥālāt thī.*

They had made this condition (agreement). *unhoñ ne yēh shart kī thī.*

The thief confesses that he stole the merchant's purse. *chor iqrār kartā hai ki main ne saudāgar ke kīse ko churāyā.*

A coiner makes counterfeit coin, and a forgerer commits forgery. *qalb-sāz qalb-sāzī kartā hai aur ja'l-sāz ja'l-sāzī kartā hai.*

Court-Martial. *korṭ mārshal* or *lashkarī 'adālat*.

A man who displays cowardice before the enemy is not fit to remain in the army. *jo ādmī dushman ke sāmhne nū-mardī dikhātā hai wōh fauj meñ rahne kā lā'iq nahīñ hai.*

The customs of this country are very strange. *is mulk ke dastūr (or kī rasmeñ) bahut 'ajīb haiñ.*

On what date did the death of the deceased occur? *marhūm kī maut kaun-sī tārikh par hū'ī?*

Who put him to death. *us-ko kis ne qatl kiyā?*

By whose order was the prisoner put to death? *qaidī kis-ke hukm se qatl hū'ā?*

He is much in debt. *wōh bahut qarṛ-dār hai.*

I have discharged all my debts. *main ne apne sab qarṛ chukā'e haiñ.*

They will appeal against the decision (decree) of this court. *wōh is 'adālat ke faiṣale kā murāfa'a karenge.*

The case was thus settled. *muqaddama yūñ faiṣal (or faiṣala) hū'ā.*

The deed (voucher, bond) has been lost. *dast-āvez kho'ī ga'ī hai.*

The plaintiff and the defendant are both present. *mudda'ī aur mudda'ā-'alaih donoñ hāṣir haiñ.*

First he said that he had not seen the prisoner. *pahle us-ne kahā ki "main ne qaidī ko nahīñ dekhā."*

Then he admitted having seen him on the road. *phir us-ne qabūl kiyā ki "main ne us-ko raste par dekhā."*

Tell me the details of this affair. *is bāt kī tafṣileñ mujhe bayān karo.*

He was dismissed from his appointment (office). *wōh apne 'ōhde se bar-ṭaraf hū'ā.*

The master dismissed the servant (from employment). *mālik ne naukar ko bar-ṭaraf kiyā.*

Disobedience and disgraceful conduct. *nā-farmānī* (or '*udūl ḥukmī*) *aur faẓīḥatī chāl-chalan.*

The documents are in this iron chest. *sanad* (or *kāghazāt*) *is lohe ke ṣandūq meñ haiñ.*

The banker embezzled much money. *sāhūkār* (or *ṣarrāf*) *bahut se rūpa'e khā-gayā.*

The judge, having heard the evidence of the merchant, dismissed him. *qāẓī ne saudāgar kī gawāhī* (or *shahādat*) *sun-kar us-ko rukḥṣat kiyā.*

He began to make examination (investigation) into that matter *wōh us bāt kī taftīsh karne lagā.*

What excuse (or apology) do you make? *tum kyā 'uzr karte ho?*

The fact (truth) is this. *ḥaqīqat to yēh hai.*

Never tell a falsehood. *kabhī jḥūṭh mat bolnā.*

They thus found (decided, settled). *unhoñ-ne aisā ṭahrāyā.*

The finding (decision) of the court. '*adālat kā faiṣala* (or *ṭahrā'o*).

1. force (violence); 2. forfeiture (confiscation); 3. fraud.

1. *zor* (m.) or *zabar-dastī* (f.); 2. *ṣabṭī* (f.); 3. *dagḥā* (f.) or *fireb* (f.).

He serves Government; he is a Government servant. *wōh sarkār kī khidmat kartā hai; wōh sarkārī naukar hai.*

1. guilt; 2. habit (custom); 3. hand-writing; 4. harm (injury); 5. hatred (malice); 6. help; 7. causing injury; 8. ignominy; 9. illegal; 10. imprisonment. 1. *gunāh* (m.), or *taqsīr* (f.); 2. '*adat* (f.) or *dastūr* (m.); 3. *dast-khaṭ*; 4. *ṣarar* or *nuṣṣān*; 5. '*adāwat* (f.) or *kīna* (m.); 6. *madad* (f.); 7. *ṣarar-rasānī* (f.); 8. *ruswā'ī* (f.); 9. *khilāf-ē-qānūn* or *ḥarām*; 10. *qaid* (f.) or *ḥabs* (m.).

1. income; 2. inferior officer; 3. inheritance; 4. injury; 5. injustice; 6. innocence; 7. inquiry; 8. insubordination; 9. insult; 10. interest (mediation). 1. *āmdanī* (f.) or *madākhil* (m.); 2. *chhoṭā 'ōhda-dār*; 3. *mīrās* (f.); 4. *nuqṣān* or *ẓarar*; 5. *be-insāfi* (f.) or *ẓulm* (m.); 6. *be-gunāhī* (f.); 7. *taḥqīqāt* (f.) or *taftish* (f.); 8. *'udul-ḥukmī* (f.); 9. *ihānat* (f.); 10. *wasīla*.

1. interest (on money); 2. intentionally; 3. intrigue (conspiracy); 4. investigation; 5. to issue (as an order, etc.); 6. jail; 7. judge; 8. judgment (verdict); 9. the law 10. law-suit. 1. *sūd* or *byāj*; 2. *jān-būghkar* or *'amdan*; 3. *sāzish* (f.); 4. *taftish* (f.) or *taḥqīqāt* (f.); 5. *ṣādir karnā* or *jārī karnā*; 6. *qaid-khāna* or *jel-khāna*; 7. *jaḡ, qāẓī, ḥākim, munṣif*; 8. *fatwā* or *faiṣala*; 9. *ā'in* or *qānūn*; 10. *muqaddama*.

1. leave (permission); 2. leave (of absence); 3. license; 4. for life (term); 5. list; 6. magistrate; 7. means (cause); 8. mediation; 9. members (of court); 10. military. 1. *ijāzat* (f.) or *parwanagī* (f.); 2. *chhuṭī* (f.) or *rukḥṣat* (f.) 3. *parwāna*; 4. *'umr bhar*; 5. *fihris* (f.); 6. *ḥākim* or *majis-tret*; 7. *wasīla* or *ẓarī'a*; 8. *wāsālat*; 9. *ṣohibān-ē-majlis* or *ajzā*; 10. *lashkarī* or *jangī*.

1. mortgage; 2. motive; 3. murder; 4. murderer; 5. mutiny; 6. neglect; 7 notice (proclamation); 8. oath; 9. to take oath; 10. obedience. 1. *rahn* (m.) or *girwī* (f.); 2. *sabab* or *maṭlab*; 3. *khūn*; 4. *khūnī*; 5. *bagḥāwat* (f.) or *ghadr* (m.); 6. *ghaflat* (f.); 7. *ishtihār*; 8. *qasam* (f.) or *saugand* (f.); 9. *qasam khānā*; 10. *it'ā't* (f.) or *farmān-bardārī* (f.).

1. object (purpose); 2. objection; 3. official (adj.); 4. official (noun); 5. order; 6. pardon; 7. to pardon; 8. part (portion); 9. payment; 10. perjury. 1. *maqṣūd* or *maṭlab*; 2. *ē'tirāz* (f.); 3. *sarkārī*; 4. *'ōhda-dār*; 5. *ḥukm* or *farmān*;

6. *mö'āfi* (f.); 7. *mö'āf karnā*; 8. *hiṣṣa* or *bhāg*; 9. *adā* (f.); 10. *jhūṭhī qasam* (f.).
1. petition; 2. plaintiff; 3. plot; 4. proceedings (of court); 5. promise; 6. proof; 7. punishment; 8. quarrel; 9. to quash; 10. question. 1. '*arz* (f.) or *iltimās* (m.); 2. *mud-da'i*; 3. *sāzish* (f.) or *manṣūba* (m.); 4. *rū-bā-kārāt* (m. pl) or *rū-dād* (f.); 5. *wa'da* or *bachan*; 6. *dālīl* (f.) or *burhān* (m.); 7. *sazā* (f.) or *siyāsāt* (f.); 8. *jhagrā* or *qaziya*; 9. *bāṭil karnā* or *rad karnā*; 10. *sawāl*.
1. really; 2. receipt (quittance); 3. record (office); 4. regulations; 5. to repeal; 6. representation; 7. request; 8. resignation (from office); 9. result; 10. responsibility. 1. *ḥaqīqat meñ*; 2. *rasīd* (f.); 3. *daftar*; 4. *qawā'id-o-qawānīn*; 5. *mansūkḥ* karnā; 6. '*arz* (f.); 7. *darkḥwāst* (f.) or *iltimās* (m.); 8. *istēfā*; 9. *natīja* or *ḥāṣil*; 10. *jawāb-dihī* (f.).
1. right (due); 2. riot; 3. rule (regulation); 4. rules and regulations; 5. sanction; 6. security (bail); 7. sedition; 8. sentence (of court); 9. signature; 10. subject (contents of letter). 1. *ḥaqq*; 2. *hangāma*; 3. *qā'ida* or *qānūn*; 4. *qawā'id-o-qawānīn*; 5. *manzūrī* (f.); 6. *zamānat* (f.); 7. *fasād* or *balwā*; 8. *fatwā* or *ḥukm*; 9. *dast-khaṭ*; 10. *maẓ-mūn*.
1. superior officer; 2. suspicion; 3. theft; 4. threat; 5. transportation (*lit.* "black-water," i.e., beyond the sea); 6. trial (legal); 7. unlawful; 8. verdict; 9. voluntarily; 10. warrant; 11. will (testament); 12. witness. 1. *barā 'ōhda-dār*; 2. *gumān*; 3. *chorī* (f.); 4. *dhamkī* (f.); 5. *kālā pānī*; 6. *tajwīz* (f.); 7. *khilāf-ē-qānūn* or *ḥarām*; 8. *fatwā*; 9. *āp-se, āp-se-āp, khushī-khushī*; 10. *parwāna* or *sanad*; 11. *waṣiyat-nāma*; 12. *gawāh*; *shāhid*; *sākshī*.
- Proceedings of a Court Martial assembled at Poona on the 2nd June, 1874. *ek kort-mārshal kī rū-ba-kārī jo jūn mahīne kī dūsri tārīkh san aṭharah sau chauhattar Pūne meñ jam' hū'ā*.

The prisoner was brought before the Court. *qaidī kort ke sāmhe lāyā gayā.*

The charge made against him was, that—*us-par yēh ilzām lagāyā gayā ki—*

He slept on his post while on sentry duty. *jab pahrā detā thā tab apnī jagah par so-rahā.*

Such conduct is contrary to (in breach of) the Articles of War. *aīsī chāl ā'in-ē-lashkarī ke bar-khilāf hai.*

The names of the president and of the members of the court are read out. *mīr-majlis kā nām aur ṣahibān-ē-majlis ke nām sunā'e jāte haiñ.*

The interpreter is sworn. *mutarjīm qasam khātā hai.*

The witnesses withdraw from the court. *gawāh kort se bāhar nikalte haiñ.*

Are you satisfied to be tried by the president and members of this court. *tum rāzī ho yā nahīñ ki is kort ke mīr-majlis aur ṣahibān-ē-majlis tumhārā inṣāf karen ?*

Do you object to anyone? *tum kisī par ē'tirāz karte ho yā nahīñ ?*

The charge is read, translated, and explained to the prisoner *qaidī ko ilzām parhā jātā, tarjuma kiyā jātā, aur bayān kiyā jātā hai.*

Are you guilty or not guilty? *tum taqṣīr-wār ho yā nahīñ ?*

Do you wish to call any witness in your defence? *tum apne bachā'o ke wāṣṭe kisī gawāh ko bulāte ho yā nahīñ ?*

The court found the prisoner not guilty. *kort ne qaidī ko begunāh thahrāyā.*

The charge was not proven. *ilzām ṣābit nahīñ hū'ā.*

The prisoner was ordered to be released. *qaidī ko chhor-dene kā hukm hū'ā.*

4. Food, Meals, Orders to Servants.

Butler, is breakfast ready? *khānsāmān hāzirī* (or *nāsh̄ta taiyār hai?*

What is there for early breakfast to-day? *āj chhoṭī hāzirī ke wāṣṭe kyā hai?*

At what hour will your Honour have lunch? *āp kitne baje tīfan khā'eṅge?*

Are any other (*lit.* from outside) gentlemen coming to dinner? *khāne ko ko'ī bāhīr ke ṣāhib ā'eṅge?*

Has the cook returned from the bazar? *bāwarchī bāzār se phīr āyā hai?*

Meat is dear to-day, yesterday it was cheap. *āj gosht mahāṅgā hai, kal sastā thā.*

What is the price-current of flour? *āte kā kyā nirkh* (or *bhā'o*) *hai?*

What provisions has he brought? *kyā kyā khāne kā sāmān lāyā hai?*

Bread, butter, milk, cheese, meat, rice, and vegetables. *roṭī, makkhan, dūdh, panīr, gosht, chāwāl, aur tarkāriyān.*

What else? *aur kyā?*

Sugar, salt, mustard, pepper, vinegar, and spices. *shakar, namak, rā'ī, mirch, sirka, aur maṣālēh.*

Is any fruit obtainable in this country? *is mulk meṅ kuch phal (or mewa) miltā hai.*

Yes, sir; apples, cocoa-nuts, dates, figs, grapes, limes, mangoes melons, oranges, pears, plantains, and pomegranates, are all obtainable in season. *Hān huṣūr, seb, nāryal, khajūr, anjīr, angūr, nīmbū, ām, kharbūze, naraṅgiyān, nāsh̄pātīyān, kele, aur anār, sab apne apne faṣl meṅ muyassar hain.*

What vegetables grow in this district? *is ṣila' meṅ kyā kyā tarkāriyān ugte hain?*

The cabbage, the carrot, the onion, the potato, and the turnip abound here. *kobī, gājar, piyāz, ālū, aur shalgham, yahān ifrāt se hote haiñ.*

Is the cook in the kitchen? *bāwarchī bāwarchī-khāne meñ hai kyā?*

Make tea. *chā banā'o.*

Cook the dinner. *khānā pakā'o.*

Warm the soup. *shorbā garm karo.*

Boil some eggs. *kuchh ande ubālo.*

Is this milk fresh? *yēh dūdh tāza hai?*

Where is the boiled rice? *bhāt kahāñ hai?*

Put a clean plate on the table. *ek saf bāsan mez par rakho.*

Bring a knife and fork. *chhurī kāntā lā'o.*

Does the water boil? *pāñī kaultā hai?*

Pour a little boiling water into this saucer. *is pirich meñ thorā sā josh pāñī dālo.*

Give me another cup of tea. *mujhe aur piyāla chā kā do.*

There is no cream in it. *us meñ kuchh malā'ī nahīñ hai.*

Put plenty of milk and sugar in the coffee. *qahwe meñ bahut sā dūdh aur shakar milā'o.*

Pour me out some (drinking) water. *mere wāste kuchh pine kā pāñī dālo.*

Dont eat raw rice. *kachā chāwal mat khā'o.*

They are hungry and thirsty. *wōh bhūkhe piyāse haiñ.*

He will eat meat and drink wine. *wōh gosht khā'egā aur sharāb piyegā.*

The food is being cooked. *khānā paktā hai.*

Bring the cold meat, fowl, ham and tongue. *thandā gosht, murghī, rāñ, aur jibh lā'o.*

We have done eating. *ham khā chuke haiñ.*

Give the children some sweetmeats, honey and raisins. *bachchon ko kuchh mithā'ī, shahd, aur kishmish do.*

Clear away the dinner things. *khāne ke asbāb le-jā'o.*

5. Horse Equipment, Riding and Driving, Stable Management.

Horses are of various colours. *ghore ka'ī rang ke hote haiñ.*

White, black, brown, yellow, bay, chestnut, grey, piebald.

safed, kālā, bhūrā, pīlā, kumait, suraṅg, sabza, ablaq.

Whose pony is this? *yēh kis-kā taṭṭū hai.*

A mare and a foal are grazing in the field. *ek ghorī aur ek bachērā khet meñ charte haiñ.*

Tell the broker that I want a horse. *dallāl se kah-do ki mujhe ek ghorā chāhiye (or dar-kār hai).*

The horse-dealer has brought a horse for sale. *asp-firosh (or ghore bechne-wālā) ek ghorā bechne ko lāyā hai.*

Is my groom present? *merā sa'īs hāzīr hai kyā ?*

Saddle the horse. *ghore par zīn bāñdho.*

Tighten the girth. *tang kaso.*

Take up the stirrup three holes. *rikāb ke tīn ghar charhā'o.*

Let it down one hole. *us-kā ek ghar utāro.*

Now send for the horse-breaker. *ab chābuk-sawār ko bulā-bhejo.*

Mount this horse and show me his paces. *is ghore par sawār hoke us-kī chāl mujhe batā-do.*

First make him go slowly and then gallop him well. *pahle us-ka āhista chalā'o aur phir us-ko khūb daurā'o (or sarpat phenko).*

Enough; now dismount. *bas, ab utaro.*

Loosen the saddle. *zīn kholo.*

Walk the horse up and down in front of the house. *ghore ko ghar ke sāmhnē tahlā'o.*

Does he stumble, or go lame at all? *wōh thokar khātā hai yā kuchh langrātā hai ?*

No sir, not at all. *nahīn khāwind, bi'l-kul nahīn.*

Is he sound? *wōh hāth pā'on durust hai?*

Yes, sir; and he is exceedingly swift, and as quiet as a sheep,
hān ṣāhib, aur nihāyat tez hai aur bherī sā gharīb hai.

Doesn't he kick? *lāt nahīn mārta hai?*

Never. *kabhī nahīn.*

What is his age? *us-kī 'umr kyā hai?*

Four years. *chār baras.*

Open his mouth and show me his teeth. *us-kā munh khol-ke
us-ke dānt mujhe dikhā-do.*

This horse is a six-year old. *yēh chha baras kā ghorā hai.*

O, sir, why should I tell a lie in your presence? *are ṣāhib main
āp ke sāmne kyūn jhūṭ bolūn.*

What is the price of the horse? *ghorē kī qīmat kyā hai?*

I cannot take less than eight hundred rupees. *āṭh sau rūpai
se kam nahīn le-saktā hūn.*

I've no time to haggle with you. Name one price (*lit.* say one word) and have done with it. *mujhko tum se āge pīchhe karne
kī furṣat nahīn hai, ek bāt kaho aur bas.*

Very well, six hundred. *khair, chha sau.*

I will not give a farthing more than four hundred. *chār sau se
ek damrī ziyāda nahīn dūngā.*

Sir, the horse is yours. *ṣāhib, ghorā tumhārā hai.*

How many stalls are there to this stable? *is ṭawīle (or istābal)
ke kitne thān haiṅ.*

What articles of horse-gear are available (*or present*)? *ghorē
ke kyā kyā sāmān maujūd haiṅ?*

Saddle, saddle-cloth, stirrup, bridle, bit, rein, leading-rein, girth.
zīn, namdā rikāb, lagām, dahāna, bāg, bāg-dor, tang.

Anything else? *aur kuchh?*

Bandage, crupper, currycomb, head-rope, heel-rope, horse-cloth,
martingale, nosebag. *paṭṭī, dumchī, kharahrā, agārī, pichchārī,
jhul, zer-band, tobrā.*

Where are the whip and the spurs ? *chābuk aur kāñte* (or *mah-mez*) *kahāñ haiñ ?*

What food for horses is here obtainable ? *ghorōn ke liye kyā kyā khurāq yahāñ miltā hai ?*

Gram (chick-pea), barley, *kulthī* (a kind of vetch), *bājṛā* (a kind of millet), bran. *chanā, jau, kulthī, bājṛā, bhūsi*.

Feed (cause to eat corn) and water the horses. *ghorōn ko dāna khilā'o aur pāñi pilā'o*.

That pony moves very slowly to-day. What's the matter with him ? *wōh ṭaṭṭū āj bahut sust chaltā hai. us ko kyā hū'ā ?*

Send for the veterinary surgeon. *salotarī ko bulā-bhejo*.

The farrier is shoeing the black horse. *na'l-band kāle ghore ke na'l bāñdhtā hai*.

To ride. *sawār hōnā* or *sawārī karnā* or *charhnā*.

Can you ride ? *tum charhne jāñte ho ?*

Can you drive ? *tum-ko gārī hāñknā ātā hai ?*

Do you prefer walking or riding ? *tum-ko paidal chalnā yā ghore par sawār hōnā pasand hai ?*

Let him ride the chestnut pony. *us-ko surang ṭaṭṭu par sawār hōne do*.

They mounted and rode away. *wōh sawār ho-ke chale ga'e*.

The horse ran away with him. *ghorā use le-bhāgā*.

He gallops his horse every day on the race-course. *wōh apne ghore ko har roz ghur-daur ke maidān mein daurātā hai*.

How many horses will run in this race ? *is ghur-daur mein kitne ghore daurenge ?*

Coachman ; drive to the fort and then turn the carriage round and go home. *kochwān, qala'a tak hāñko, phir gārī ko ghumā-ke ghar ko chalo*.

The grass-cutters have brought no grass to-day. *ghasiyāre* (or *ghās-kaṭ*) *āj kuchh ghās nahīñ lā'e haiñ*.

The groom is ill and cannot perform his duty. *sa'is* (or *ghore-wālā*) *bīmar hai aur apnī naukārī nahīn kar-saktā hai.*

I went for a ride yesterday (*lit.* having mounted a horse I went to take an airing). *kal main ghore par sawār hoke hawā khāne ke wāste gayā.*

6. House, Household Management, etc.

Bring a bag and a basket. *ek thailī aur ek tokrī lā'o.*

Is there a wash-hand basin in the bath-room? *ghuṣl-khāne meñ ek chilamchī hai?*

Lay (or spread) the bedding (or mattress) on the bedstead. *palang par bichhaunā bichhā'o.*

Are the sheets and blankets clean? *chādar aur kambal ṣāf hain?*

This pillow (or cushion) is too soft. *yēh takya ziyāda narm hai.*

That quilt (coverlet) is heavy. *wōh razā'ī bhārī hai.*

The mosquitoes annoy me much at night, therefore I require mosquito-curtains. *rāt ko mujhe machhar bahut satāte hain us-liye masahrī chāhiye.*

Ring the bell. *ghanṭā bajā'o.*

This board (or plank) is very strong. *yēh takhta bahut mazbūt hai.*

His sister is reading a book in the library. *us-kī bahin kutub-khāne meñ ek kitāb parhī hai.*

Pour wine into the bottle. *shīshe (or botal) meñ sharāb ḍālo.*

My house is built of brick. *merā ghar (or makān) īnṭ kā banā hū'ā hai.*

Take a broom and sweep the floor thoroughly. *ek jhārū lekar zamīn ko khūb jhāro (or jhārū do).*

There is much dust collected in that corner. *us kone meñ bahut dhūl (or khāk) jam-ga'ī hai.*

Lift that box and put it in the other room. *us ṣandūq ko uṭhā-ke dūsre kamare meñ rakho.*

The servant is lighting the candle. *naukar battī ko sulgātā (or jalātā) hai.*

Wax-candles give good light. *mom-battiyān achchī roshnī detī haiñ.*

The small candle-stick is on the wooden shelf. *chhoṭā sham'a-dān lakṛī ke takhte par hai.*

Have you any camphor? *tumhāre pās kuchh kāfūr hai?*

Order the ceiling to be cleaned. *chhat ko ṣāf karne kā hukm do.*

Is there a cellar beneath this house. *is ghar ke niche tah-khāna hai?*

Gamblers play at cards every day. *jū'ārī log har roz ganjīsa khelte haiñ.*

Chess is a difficult game. *shaṭranj kā khel mushkil hai.*

That is a beautiful carpet. Where did you buy it? *wōh farsh khūb-ṣurat hai, tum ne us-ko kahān mol-liyā (or kharīdā).*

He has five hundred rupees in cash. *us-ke pās pāñch sau rūpai naqd hai.*

The dog broke his chain and ran away. *kuttā apnī zanjīr tor-ke bhāgā.*

How many chairs and tables are there in the room? *kamare (or koṭhri) mein kitnī kursiyān (or chaukiyān) haiñ?*

Put a basketful of charcoal near the fireplace. *chūlhe ke pās ek tokṛī bhar ko'elā rakh-do.*

Smoke is issuing from this chimney. *is dūd-kash se dhū'ān nikaltā hai.*

Fill the cistern with water. *hauz ko pānī se bhar-do.*

Does that clock go well? *wōh gaṛī achchhā chaltī hai?*

Whose is that large clock? *wōh barā ghaṇṭā kis-kā hai?*

Give me a cup of tea. *ek piyāla chā kā mujhe do.*

Behind that curtain there is a picture. *us parde ke pichhe ek taṣwīr hai.*

Bring me some writing paper, an envelope, and a pen. *mere wāṣṭe kuchh likhne kā kāghaz, ek lifāfa, aur ek qalam lā'o.*

I shall write a letter to my son. *main apne bete ko ek chitṭhī (or khaṭṭ) likhūngū.*

Is there any ink in the inkstand? *dawāt (or siyāhī-dān) mein kuchh siyāhī hai?*

He has sold all his furniture. *us-ne apne sab sāmān (or asbāb) ko bech-dālā hai.*

Give him a hammer and a nail. *us-ko ek martol aur ek kīl do.*

In this jar there is oil. *is matkī mein tel hai.*

Bring the key and open the lock. *kuñjī lā-kar tālā (or qufl) kholo (or khol-do).*

The cook had shut the door of the kitchen. *bāwarchī-ne bāwar-chī-khāne kā darwāza band kar-diyā thā.*

Put a knife and fork, two spoons and three plates on the dining-table. *khāne ke mez par ek chhurī kāṇṭa, do chamche, aur tīn bāsan (or bartan) rakho.*

How many looking-glasses are there in his house? *us-ke ghar mein kitne ā'īne haiñ?*

That ladder (or staircase) is made of wood. *wōh sīrhī lakṛī kī banī hū'ī hai.*

He spread a mat on the floor. *us-ne chaṭā'ī zamīn par bichhā'ī.*

Bring the matches. *diyā-salā'ī lā'o.*

How much money is there in this purse? *is kīse (or thailī) mein kitne rūpa'e haiñ?*

I read that newspaper every day. *main us akhbār ko har roz parhā kartā hūñ.*

He requires a needle and a pin. *us-ko ek sū'ī aur ek alpīn dār-kār haiñ.*

Bread is baked in an oven. *roṭī tanūr mein paktī hai.*

The paint on the walls is still wet. *dīwaroñ par rang ab-tak gīlā hai.*

What is the colour of the paper? *kāghaz kā kyā rang hai?*

Throw out the dirty water from that pail (or bucket). *us bāltī se mailā pānī dāl-do.*

The pillars of this building are very lofty. *is 'imārat ke satūn bahut ūñche (or buland) haiñ.*

He has a small pen-knife. *us-ke pās ek chhoṭā chāqū (or chhoṭī qalam-tarāsh) hai.*

His father was sitting in the porch. *us-kā bāp usāre meñ baiṭhā thā.*

Water is dripping from the roof. *chhat se pānī ṭapaktā hai.*

Tie it with a rope. *us-ko rassī se bāñdho.*

What is being cooked in the saucepan (small kettle or caldron) ? *degchī meñ kyā paktā hai ?*

Is the saucer broken ? *pirich ṭūṭ-gayā ?*

The tailor is cutting cloth with scissors. *darzī kapre ko qainchī se kāt-rahā hai.*

Have you a seal and sealing-wax ? *tumhāre pās muhr aur lākh haiñ ?*

Has he sealed his letter ? *us-ne apne khatt par muhr kī hai ?*

Sprinkle water on the *khas-khas tattī*.¹ *khas khas kī ṭaṭṭī par pānī chhīrako.*

Hang a screen (of split bamboos) over the door. *darwāze par ek chiq laṭkā-do.*

Wash it thoroughly with soap. *us-ko ṣābun se khūb dho-ḍālo.*

Is that wall stone or brick ? *wōh dīwar patthar kī hai yā īṇṭ kī hai ?*

Where did you find this string ? *tum ne yēh sutlī (or ḍorī) kahāñ pā'ī ?*

Lay the table (or the table cloth). *mez bichhā'o.*

Have the table cloth washed. *mez kī chādar ko dhulā'o.*

Put a little tea into the teapot. *chā-dān meñ thorī sī chā ḍāl-do.*

¹ A screen made of a particular kind of grass, on which water is constantly thrown from without, thus sending a cool draught through the house.

In the evening we generally sit on the terrace (or platform) outside the house. *shām ko ham akṣar chabūtare par ghar ke bāhir baiṭhā karte hain.*

The thatched roof of my neighbour's dwelling suddenly fell in. *mere paṛosī ke ghar kā chhapar yak-ā-yāk ṭūṭ-parā.*

They thatch their houses every year. *wōh har sāl apne gharon par chhapar chhāte hain.*

What thing is that? *wōh kyā chīz hai?*

Bring a needle and thread. *sū'ī dhāgā lā'o.*

Thread this needle. *is sū'ī meñ dhāgā dālo.*

Who is standing in the verandah? *bar-āmade meñ kaun kharā hai?*

Take my clothes out of the wardrobe. *almārī meñ se mere kapre nikālo.*

He began to look out of the window. *wōh khīrkī se dekhne lagā*

7. Mankind, Relationship, etc.

Have you any relations here? *tumhāre yahān ko'ī rishta-dār haiñ?*

Yes, my parents live here. *hāñ, mere mān-bāp yahān rahte haiñ?*

When were you born? *tum kab paide hū'e?*

Twenty years ago. *bīs baras hū'e?*

His ancestors were residents of Delhi. *us-ke bāp-dāde (or buzurg) Dihlī ke bāshinde the.*

In olden days they lived in that city. *qadīmu'l-aiyām meñ us shahr meñ apnī būd-o-bāsh karte the.*

Who is that boy? *wōh laṛkā (or chhokrā) kaun hai?*

He (or she) is just married. *us-kī shādī abhī hū'ī hai.*

The bride is the daughter of a merchant, and the bridegroom is the son of a physician. *dulhan tājir (or saudāgar) kī beṭī hai, aur dulhā kakīm kā beṭā hai.*

The bride received a dowry. *dulhan ko jahez milī.*

What is your brother reading? *tumhārā bhā'ī kyā parhtā hai?*

What is this man's caste. *is ādmī kī zāt kyā hai?*

The child was playing in the garden. *bachchā baghiche meñ kheltā thā.*

My cousins (father's side) will arrive to-morrow. *mere chachere bhā'ī kal pahunchenge.*

His cousins (mother's side) came the day before yesterday. *us-ke mamere bhā'ī parson ā'e.*

That royal family is without an heir. *us shāhī khāndan kā kuchh wārīs nahīn hai.*

His family (or children) are starving. *us-ke bāl-bachche bhūkhoñ marte haiñ.*

He has a large family. *wõh 'ëyāl-dār hai.*

What did your friend say ? *tumhārā dost kyā bolā ?*

The father of that girl is a gardener. *us lar̥kī (or chhokrī) kā bāp (or wālīd) mālī hai.*

My grandfather and my grandmother are still alive and well. *merā dādā aur merī nānā ab-tak jīte-jāgte haiñ.*

This youth is the grandson of a noble. *yẽh jawān amīr kā potā hai.*

God created mankind (human being). *khudā ne insān ko paidā kiyā.*

This man is that woman's husband. *yẽh mard us 'aurat kā khaṣam (or shauhar) hai.*

That old man cannot see well. *wõh būr̥hā (or bud̥dhā) achchhī tarāḥ se nahīñ dekh saktā hai.*

This old woman is the mother of my neighbour. *yẽh bur̥hiyā (or bud̥dhī) mere parosī kī māt̥n (or mā) hai.*

That unfortunate boy is an orphan. *wõh kam-bak̥ht lar̥kā yatīm hai.*

All the people assembled on the plain. *sab log maidān par jam' hū'e.*

Why are these people making so much noise ? *yẽh log itnā shor kyūñ machāte haiñ ?*

We (we people) shall start from here to-morrow. *kal ham log yahāñ se rawāna hoñge.*

What do you (you people) want ? *tum logoñ ko kyā chāhiye ?*

The soldiers are discontented. *sipāhī log nā-rāz haiñ.*

He gives much alms to the poor. *wõh gharīb logoñ ko bahut khairāt diyā kartā hai.*

Monkeys live in the forest. *bandar log jaṅgal meñ rakhte haiñ.*

How many persons (men or women) are there in this room ? *is kamare meñ kitne ādmī haiñ ?*

A person said to his friend. *ek shak̥ḥ ne apne dost se kahā.*

That person is very learned (or wise). *wõh shak̥ḥ barā 'ālim hai.*

In this city are many foreigners. *is shahr meñ bahut pardeśī haiñ.*

Who is that stranger (or foreigner)? *wǎh ajnabī (or ghair ādmī) kaun hai?*

His sister is my son's wife. *us-kī bahin mere bete kī jorū hai.*

The wife is writing a letter to her husband. *jorū apne khaṣam ko chitṭhī likhtī hai.*

There is no man of his tribe here. *yahāñ us-kī qaum kā ko'ī ādmī nahīñ hai.*

My paternal uncle and aunt are in the house. *mere chachā chachī ghar meñ haiñ.*

His maternal uncle and aunt have gone to their native country. *us-ke māmū khālā apne watan ko ga'e haiñ.*

These women are sewing clothes. *yěh 'aurateñ kapre sītī haiñ.*

The season of youth quickly passes away. *jawānī kā 'ālam jaldī guzar-jātā hai.*



8. Medical Phrases and Words.

1. ankle; 2. arm; 3. back; 4. bone; 5. brain; 6. cheek;
 7. chest; 8. chin; 9. ear; 10. elbow; 1. *ṭakhnā*; 2.
bāzū; 3. *pīṭh* (f.); 4. *haddī* (f.)¹; 5. *maghṣ*; 6. *gāl*;
 7. *chhātī* (f.); 8. *ṭhuddī* (f.); 9. *kān*; 10. *kohnī* (f.).
1. eye; 2. eye-brow; 3. face; 4. finger; 5. foot; 6. fore-
 head; 7. hair; 8. hand; 9. head; 10. heart. 1. *ānkh*
 (f.); 2. *bhaun* (f.) or *abrū* (f.); 3. *chihra* or *munh*; 4.
uṅglī (f.); 5. *pāñw*; 6. *peshānī* (f.); 7. *bāl*; 8. *hāth*;
 9. *sir*; 10. *dil*.
1. heel; 2. knee; 3. leg; 4. limb; 5. lip; 6. liver; 7.
 lung; 8. mouth; 9. navel; 10. neck. 1. *erī* (f.); 2.
ghuṭnā or *zānū*; 3. *pāñw* or *ṭāñg*; 4. *‘aṣw*; 5. *honṭh*; 6.
kalejā; 7. *pheprā*; 8. *munh*; 9. *nāf*; 10. *gardan*.
1. nose; 2. rib; 3. shoulder; 4. side; 5. skin; 6. skull;
 7. stomach; 8. thigh; 9. throat; 10. tongue; 11. tooth;
 12. vein; 13. waist; 14. wrist. 1. *nāk* (f.); 2. *paslī*
 (f.); 3. *kāñdhā*; 4. *pahlū*; 5. *chamṛā*; 6. *khoprī* (f.);
 7. *peṭ*; 8. *rān* (f.); 9. *galā*; 10. *jībḥ* (f.) or *zabān* (f.);
 11. *dānt*; 12. *rag* (f.); 13. *kamar* (f.); 14. *pahuñchā*.

How many patients are there in the hospital to-day? *āj shifā-
 khāne* (or *bīmār-khāne*) *meñ kitne bīmār haiñ*?

Who is looking after (taking care of) your brother? *tumhāre
 bhāī kī khabar-gīrī kauñ kartā hai*?

What is the matter with him? *us-ko kyā hū’ā*?

What illness is he suffering from? *us-kī kyā bīmārī hai*? or
us kā kyā marṣ (or *rog*) *hai*?

¹ (f.) denotes feminine gender.

He has asthma. *us-ko sāns kā rog hai ?*

He breathes (takes breath) with difficulty. *wōh muṣḥkil se sāns (or dam) letā hai.*

He has also a cold and cough. *us-ko zukām aur khānsī bhī hai.*

He coughs much at night. *rāt ko bahut khānstā hai.*

How long has he been in hospital ? *wōh kab se bīmār-khāne meñ hai ?* or *us-ko bīmār-khāne meñ ā-ke kitne roz hū'e ?*

One of his legs has become cramped from rheumatism. *us-kā ek pāñw bā'i ke sabab se akar-gayā hai.*

What diseases are prevalent in this neighbourhood ? *is gird-nawāh meñ kyā kyā bīmāriyāñ jāri hāiñ ?*

1. cholera ; 2. diarrhoea ; 3. dysentery ; 4. fever ; 5. leprosy ; 6. plague ; 7. smallpox. 1. *haiṣa* ; 2. *dast* ; 3. *pechish* (f.) ; 4. *tap* (f.) or *bukhār* (m.) ; 5. *korh* ; 6. *wabā* (f.) or *marī* (f.) ; 7. *mātā* (f.) or *sitālā* (f.).

What is the antidote for that poison ? *us zahr kā kyā tiryāq hai ?*

He has very long arms. *us-ke bāzū (or hāth) bahut lambe hāiñ.*

The bone of my arm (from elbow to shoulder) is broken. *merī bāñh kī haḍḍī ṭūṭ-ga'i hai.*

The boy brought the small box under his arm (or arm-pit). *laṛkā ṣandūqche ko baghl meñ lāyā.*

What has he got on his back ? *us-kī piṭh par kyā hai ?*

Bring a bandage. *ek paṭṭī lā'o.*

That old man has a white beard. *us būrhe kī safed dārhi hai.*

There is a large blister on this man's hand. *is ādmī ke hāth par ek barā phapholā (or ābla) hai.*

Blood was issuing from the wound. *zakham se lohū (or khūn) nikaltā thā.*

The body of the sick man broke out into eruptions. *bīmār kā badan phal-gayā.*

He has a boil on his face. *us-ke chihre par ek phorā nikal-āyā hai.*

Why does that man limp so? *wõh ādmī kyūn aisā langrātā hai?*

He has sprained his ankle. *us-ke takne ko moch āyā.*

This soldier has injured his leg. *is sipāhī kī taṅg ko choṭ lagī.*

He has been hurt. *us-ko choṭ lagī.*

Is he senseless? *kyā wõh be-hosh hai?*

He has fainted. *us-ko ghash ā'ī* or *us-par ghash hū'ī.*

Give him some brandy. *us-ko brāndī sharāb pilā'o.*

Let him lie down on a bed, and then cause his head to be shaved. *us-ko palang (or chār-pā'ī) par letne do, aur phir us-kā sir mundwā'o.*

Send for me when he recovers consciousness (comes to himself).

wõh hosh meñ āwe tab mujhe kahlā-bhejo.

When was he taken ill? *wõh kab bīmār par-gayā?*

Are you giddy? *tum ko chhakār ātā hai?* or *tumhārā sir ghumtā hai?*

How are you to-day? *āj tumhārī tabī'at kaisī hai?* or *āj tum kaise ho?*

I have fever. *tap ātī hai.*

Have you any cold fit with it? *thand bhī ātī hai?*

How did you contract fever? *tum-par bukhār kis-tarah charhā?*

Through walking about all day in the sun I was attacked with fever. *din bhar dhup meñ phirne ke sabab se mujh-ko bukhār āyā.*

Since when had you been free of fever? *kab se tap nahīn ā'ī thī?*

How long did the ague (shivering fit) last? *thartharī kab tak rahī?*

Were you very hot after the shivering? *thartharī ke pichhe tum-ko bahut garmī lagī?*

Did you perspire much after the hot stage? *garmī ke ba'd tum-ko bahut pasīnā āyā?*

How is your appetite? *tumhārī bhūkh kaisī hai?*

Are you thirsty? *tum-ko piyās lagtī hai?*

Are your bowels regular? *tum-ko pā'e-khāna barābar hotā hai?*

Have you diarrhoea? *tum-ko dast lagtā hai?*

Have you ever had dysentery? *tum-ko kubhī pechish hū'ī?*

Do you digest your food well? *tum apne khāne ko achchī tarah se haẓm karte ho?*

Are you suffering from constipation? *tum-ko qabẓiyat hai?*

He requires a purgative. *us-ko jullāb chāhiye.*

Give him some castor-oil. *us-ko kuch rendī kā tel pilā'o.*

Have you a phial for the medicine? *tumhāre pās dawā rakhne ko shīshī hai?*

He took a pill last night. *kal rāt ko us ne ek golī khā'ī.*

Did the medicine cause the bowels to operate freely. *dawā khāne se peṭ achchhī tarah āyā?*

There is no cure for this disease. *is maraẓ kā kuchh 'ilāj nahīn hai, or yēh maraẓ lā-'ilāj hai.*

Cholera is rife in the city. *shahr meñ haiẓa phail-rahā hai.*

Such was the fury (force) of the pestilence that every day as many as thirty or forty persons perished. *wabā kā itnā zor thā ki har roz tīs tīs chālīs chālīs ādmī faut hū'e.*

Have you any pain in your limbs? *tumhāre a'ẓā' meñ kuchh dard hai?*

Do you feel nausea? *tumhārā jī matlātā hai?*

Have you vomited? *tum-ne qai kī?*

I am troubled with constant vomiting and purging. *mujhe har gharī qai-daṣṭ ātī hai.*

Show (me) your tongue. *apnī jībh batā'o.*

Let me feel your pulse. *tumhārī nabẓ mujhe dekhne do.*

There seems to be something wrong with your liver. *aisā ma'-lūm hotā hai ki tumhāre kaleje meñ kuchh khalal hai.*

What is the cause of your illness? *tumhārī bīmārī kā kyā sabab hai?*

Are you in the habit of sleeping on damp ground? *tum-ko ghīlī zamīn par sone kī 'ādat hai?*

No, sir ; I always sleep in a house. *nahīn ḥuẓūr, main hamesha ghar mein soyā kartā hūn.*

Have you pain in the loins or in the joints ? *tum-ko kamar mein yā jorōn mein dard hai ?*

Have you taken medicines from Indian doctors ? *tum ne hindūstānī ṭabībōn kī dawā'ēn khā'īn ?*

Yes, sir ; but they did me no good. *hān ṣāhib, lekin kuchh fā'ida na hū'ā.*

I am no better (I have remained as I was). *jaise kā taisā rahā hūn.*

Your constitution (or temperament is bilious). *tumhārā ṣafrāwī mizāj hai.*

Take two of these pills at night and one in the morning. *in goliyōn mein se do rāt ko aur ek fajr ko khā'o.*

Abstinence is a good medicine. *parhez achchhī dawā hai.*

The surgeon amputated the boy's leg. *jarrāḥ ne larḳe kā pānw qat' kiyā.*

Have you any pain in the knee ? *tumhāre ghutne mein dard hai ?*

Is it swollen ? *sūjā hai ?*

Is there any swelling ? *kuchh sūjan hai ?*

Does the pain increase at night ? *rāt ko tumhein dard ziyāda hotā hai ?*

Does the medicine you take, purge you ? *jō dawā tum khāte ho us se jullāb hotā hai ?*

Does your skin feel dry or moist ? *tumhāre badan kā chamrā khushk yā tar ma'lūm hotā hai ?*

Does your heart palpitate (beat) much ? *tumhārā dil bahut dharaktā hai ?*

Have you tooth-ache ? *tum-ko dānt kā dard hai ?*

Let me see your mouth, your gums. *tumhārā munh, tumhāre masūre mujhe dekhne do.*

This tooth is much decayed ; I will extract it. *yēh dānt bahut saṛ-gayā hai, use nikāl-dūngā.*

Now you will have relief. *ab tum-ko āram hōgā.*

What is your usual diet ? *akṣar tum kyā ghizā khāte ho ?*

Never eat raw fruit. *kachchā mewā kabhī mat khā'o.*

Do not drink dirty water. *mailā pānī mat piyo.*

This man is in a state of intoxication. *yēh ādmī nashe meñ hai.*

He is a drunkard (or one who smokes or eats intoxicating drugs). *wōh nashe-bāz or nashā-khor hai.*

Who is that drunken man ? *wōh mat-wālā kaun hai ?*

He is in the habit of drinking intoxicating liquor. *wōh dārū piyā kartā hai.*

He is an opium eater (a sot) ? *wōh afīmī hai ?*

He became senseless from smoking opium. *wōh afīm pī-kar be-hosh ho-gayā.*

He is in the habit of smoking *ghānjā*¹ and of drinking *bhang*¹ *us-ko ghānjā pīne aur bhaṅg pīne kī 'ādat hai.*

This man has the smallpox. *is ādmī kī sitalā (or mātā) nikalī.*

He says he has never been vaccinated. *wōh boltā hai ki mujhe tīkā kabhī nahīn lagayā gayā hai.*

Have him vaccinated at once. *us-ko turt tīkā lagwā'o.*

He has had (a fit of) apoplexy. *us-ko saktā hū'ā.*

Bleed him. *us-kī faṣd kholo.*

Apply a leech. *jonk lagā'o.*

Bring a lancet, some lint, and a soft bandage. *ek nishtar, kuchh lint, aur ek narm pattī lā'o.*

I shall come to see him again in the evening. *maiñ shām ko us-ko dekhne phir ā'ūngā.*

He has pain in the kidneys. *us-ko dard-ē-gurda hai.*

Put your hand on the spot where the pain is. *jahān dard hai tahān apnā hāth rakho.*

Let me touch (examine) it. *maiñ ṭaṭolūn.*

Does it pain now ? *kyūn ab dukhtā hai ?*

¹ Indian hemp, prepared in a particular way for smoking or for drinking.

Foment it with hot water. *garm pānī se seṅko.*

This wound is very deep ? *yēh zakḥm bahut gahrā hai ?*

How was he wounded ? *wōh kis-ṭarah zakḥmī hū'ā ?*

Much blood was flowing from the wound. *zakḥm se bahut lohū*
(or *khūn*) *nikaltā thā.*

He has become very weak. *wōh bahut kam-zor ho-guyā hai.*

He has not even the strength to walk. *us-ko chalne kī ṭāqat*
bhī nahīn.

Owing to weakness he cannot leave his house. *nā-tawānī ke*
sabab se apne ghar se nikal nahīn saktā hai.

Now his health is improving (he is getting well). *ab wōh*
achchhā hōtā hai.

The English physician cured him. *angrezī ḥakīm ne us-ko*
achchhā kar-diya.

This boy is hale and hearty (well and sound). *yēh larḳā bhalā*
changā hai.

There is no hope of that hapless one's living. *us kam-bāḳht kī*
jīne kī kuchh umed nahīn hai.

He is dying. *wōh marne par hai.*

To save his life is impossible. *us-kī jān bachānī ghair-mumkin*
hai.

All remedies proved useless. *sab 'ilāj be-fā'ida hū'e.*

What is the height of this recruit. *is rakrūt* (or *na'e sipāhī*)
kī unḥā'ī kitnī hai.

Have you measured him ? *tum ne us-ko māp-liyā ?*

What is his weight ? *us-kā wazn kitnā hai ?*

What is the girth of his chest ? *us-kī chhātī kī chauṛā'ī kitnī*
hai ?

Can he see well with both eyes ? *donoñ āñkhon se achchhī ṭarah*
se dekh saktā hai ?

Is he fit for Government service ? *sarkārī naukarī kā lā'iq*
hai ?

Very well ; engage him. *bahut achchhā ; us-ko naukar rakho.*

9. Military Phrases and Words.

This man's accoutrements are very dirty. *is ādmī kā kīl-kāñṭā bahut mailā hai.*

The advanced guard goes in front of the army; the rear guard follows behind. *garāwal lashkar ke āge chaltā hai; chandāwal lashkar ke pīchhe ātā hai.*

The Nawab was an ally of the English. *nawāb angrezon kē sharīk thā.*

We were lying in ambush. *ham ghāt men baiṭhe the.*

The men had not sufficient ammunition. *sipāhiyon ke pās golī-bārūt kāfī na thī.*

Take good aim at the target. *nishāne par achchhī shist bāndho.*

The enemy was advancing to attack us. *dushman ham par ham-la (or hallā) karne ke wāṣṭe āge barhtā thā.*

The attack was delivered with much fury. *bare zor shor se hal-lā hū'ā.*

But we stood our ground (remained firm). *magar ham ṣābit-qadam rahe.*

Our opponents lost heart. *mukhālīfon ke jī chhūt-ga'e.*

They began to retreat. *pās-pā hone (or pīchhe haṭne) lage.*

Their whole force (army) was dispersed (thrown into confusion). *un-kī tamām fauj tittar-bittar ho-ga'ī.*

Our cavalry pursued them. *hamāre risāle ke sawaron ne un-kā pīchhā kiyā.*

The troopers captured many fugitives. *sawaron ne bahut se bhagaron (or farāriyon) ko giriftār kiyā (or pakar-liyā).*

Armour is not worn nowadays. *in dinon men zira nahin pahinī jāti hai.*

An armed soldier was present. *ek hathiyār-band sipāhī hāẓir thā.*

What arms have you? *tumhāre pās kyā kyā hathiyār haiñ?*

A rifle, a bayonet, a sword, a pistol and a lance. *ek rafal or bandūq (f.), ek sangīn (f.), ek talwār (f.), ek ṭamāncha (m.), aur ek neza (m).*

Arrest him. *us-ko naẓar-band karo.*

Who gave the order for his arrest? *us-kī naẓar-bandī kā ḥukm kis ne diyā?*

Artillery guns are very heavy. *top-khāne kī topeñ bahut bhāri hotī haiñ.*

When the battery of artillery went into battle. *jab top-khāna laṛā'ī par gayā.*

That is a very difficult ascent. *wōh baṛā mushkil charḥā'o hai.*
Load the baggage on to this cart. *asbāb (or sāmān) is gārī par lādo.*

A band of insurgents had assembled there. *bāghiyōñ kā ek guroh (or ṭū'ifa) wahāñ jam' hūā thā.*

This is a double-barrelled gun. *yēh do-nālī bandūq hai.*

The fort is situated on the bank of a river. *qala'a (or garḥ) daryā ke kināre par wāqē' hai.*

The defenders have made it very strong. *muḥāfiẓōñ ne us-ko bahut mūstaḥkam kiyā hai.*

Name some of the parts of a fortress. *qala'e ke ka'ī ka'ī ḥiṣṣon ke nām bayān karo.*

1. Bastion; 2. battery; 3. bridge; 4. citadel; 5. ditch (moat); 6. fortification; 7. gate; 8. rampart. 1. *burj*; 2. *morchā*; 3. *pul*; 4. *bālā-ḥiṣār*; 5. *khandaq (f.)* or *khā'ī (f.)*; 6. *ḥiṣār*; 7. *phāṭak*; 8. *faṣīl (f.)*.

They besieged the fort. *unhoñ ne qala'e ko muḥāṣara kiyā.*

They surrounded it on every side and blocked the roads. *unhoñ ne us-ko chāroñ ṭaraf se gherā aur rastoñ ko bhī masdūd (or band) kiyā.*

They dug mines beneath the ramparts and filled them with

powder. *unhoñ ne faṣīlon ke nīche surangīn khodīn aur un meñ bārūt bharī.*

Then by springing a mine, they knocked down a wall. *phir unhoñ ne ek suraṅg urā-kar ek dīwār girā-dī.*

A wide breach was made in the rampart. *faṣīl meñ ek barā chaurā sā shigāf ho-gayā.*

The garrison fought so desperately that the breach was heaped with slain. *muḥāfiṣ (or ahl-ē-qala'a) aisī jān tor-kar lare kī shigāf meñ kushṭon ke pushte lag-ga'e.*

When the battle was finished the enemy's army had to retire. *jab larā'ī khatm hū'ī dushman kī fauj ko haṭnā parā.*

The blade of that sword is broad. *us talwār kā phal chaurā hai.*

On the frontier (boundary) of India many warlike tribes reside. *hindūstān kī sarḥad par bahut sī jangī qaumeñ rahtī haiñ.*

That valiant man displayed much bravery. *us dilāwar admī ne bahut bahādurī (or dilāwarī or shujā'at or jawān-mardī or himmat) dikhā'ī.*

The bullet struck the target. *nishāne ko golī lagī.*

He fired a bullet at the tiger. *us ne bāgh ko golī mārī.*

This gun is loaded with small-shot. *yēh banduq chharre se bharī hū'ī hai.*

Keep the gun-powder always dry. *bārūt ko hamesha sūkhī rakho.*

This cannon-ball is of lead. *yēh golā sīse kā hai.*

The gunners (cannoniers) bombarded the fort. *gol-andāzon ne qala'e par gole māre.*

They had fifteen guns (cannon). *un ke pās pandrah topeñ thīñ.*

He arrived in cantonment in the morning before the gun was fired. *wōh ṣubḥ ko top chhutne (or daghne) se pahle chhā'onī meñ ā-pahunchā.*

How far is the camp from here? *yahāñ se parā'o (or lashkar-gāh) kitnī dūr hai?*

At gun-fire. *top daghe.*

We encamped on a large plain. *ham ne ek baṛe maidān par ḍerā dālā* (or *ham khīma-zam hū'e*).

To pitch a tent. *ḍerā kharā karnā*.

To strike a tent. *ḍerā girā-denā*.

Whose is this large tent? *yēh baṛā tambū kis-kā hai?*

When was the city captured (conquered)? *shahr kab fath hū'ā?*

The English conquered India. *angrezon ne hindūstān ko fath kiyā*.

We gained the victory. *ham ne fath pā'ī*.

We defeated them. *ham ne un-ko shikast dī*.

The enemy suffered defeat. *dushman ne shikast khā'ī*.

He prevailed over his antagonist. *wōh apne harif par ghālīb hū'ā*.

Both the victor (*lit.* victorious) and the vanquished were wounded. *ghālīb aur maghlūb donoñ zakhmī hū'e*.

The garrison refused to capitulate. *ahl-ē-qala'a ne taslīm kar-ne se inkār kiyā*.

How many cartridges are there in your pouch? *tumhāre tosh-dān meñ kitne ṭonṭe* (or *kārtūs*) *haiñ?*

There are six hundred troopers in this cavalry regiment. *is risāle kī palṭan meñ chha sau sawār haiñ*.

By order of the Commander-in-Chief. *sipah-sālār ke hukm se*.

All officers are subordinate to (under the command of) the Commander-in-Chief. *sab 'ōhda-dār sipah-salār ke mā-taht haiñ*.

One *sūbadār* (senior native officer of a company), one *jamadār* (junior native officer of a company), one sergeant, one corporal, one bugler, and forty privates are present. *ek sūba-dār, ek jam'-dār, ek hawāla-dār, ek nāyak, ek bigul bajāne-wālā, aur chālīs sipāhī hāzir haiñ*.

The corpses of the slain lay on the battle-field. *maqtūloñ kī lāsheñ laṛā'ī ke maidān par paṛī rahīñ*.

To cross a river. *daryā pār honā*, or *daryā se utarnā*, or *daryā ko 'ubūr karnā*.

Where is the ford ? *pā-yāb kahān hai ?*

We will ford it. *ham pā-yāb se utar-jā'eṅge.*

That dagger is very blunt. *wōh khaṅjar bahut kund hai.*

Why did you dismiss him (from employment) ? *tum-ne us-ko kis-wāste bar-ṭaraf kiyā ?*

Because he was not fit for service. *is liye ki wōh naukarī kā lā'iq na thā.*

They made good arrangement (dispositions) for the defence of the town. *unhoṅ-ne shahr ke bachā'o ke wāste achchhā band-o-bast kiyā.*

The besieged defended the fortress with great gallantry, but all the defenders were slain. *maḥṣūrīn ne ḥiṣār ko baṛī jawān-mardī se bachā'ī lekin sab bachāne wāle māre ga'e.*

Who is the commander of this detachment ? *is ta'inātī kā sardār kaun hai ?*

From which direction are they coming ? *wōh kis ṭaraf se āte haiṅ ?*

North ; south ; east ; west. *uttar (or shamāl) ; dakhān (or janūb) ; pūrāb (or mashraq) ; pachchham (or maghrib).*

The city is situated at a distance of two miles from the cantonment. *shahr chhā'onī se do mīl ke fāṣile par wāq'ē hai.*

There is an interval of fifty paces between them. *un-ke bīch meṅ pachās qadam kī tafāwut hai.*

We found no cover there. *wahān ham ne kuchh āṛ nahīn pā'ī.*

The enemy under cover of the walls of the town were awaiting us. *mukhālīf shahr kī dīwārōn kī āṛ meṅ hamārī rāh dekhte the.*

The regiment performs drill (drills) every day on the parade ground. *palṭān har roz qawā'id-gāh (pareṭ ke maidān) par qawā'id kartī hai.*

The officer was drilling his men. *'ōhda-dār apne sipāhiyōn ko qawā'id sikhātā thā (or apne sipāhiyōn se qawā'id letā thā).*

He is playing the drum. *wōh ḍhol (or ṭambūr) bajātā hai.*

The drum is sounding (is being played). *ḍhol bajtā hai.*

Where was this man enlisted? Who enlisted him? *yēh ādmī kahān bhartī hū'ā? us-ko kis ne bhartī kiyā?*

The escort will start at five o'clock in the evening. *badraqa shām ke pāñch baje rawāna hogā.*

Ask this villager where the ferry is. *is gañwār se puchho kī "ghāt kahān hai?"*

He had a red flag. *us ke pās ek lāl jhandā (or nishān or bā'otā) thā.*

With which he made a signal. *jīs se us ne ishāra kiyā.*

To make a forced march. *yalghār karnā.*

In the front and in the rear. *āgaṛī meñ aur pichhārī meñ.*

The corporal has gone on furlough. *nāyak razā par gayā hai.*

Why does he ask for leave? *wōh kyūn razā māngtā hai?*

The sentry fired off his gun. *pahre-wālē ne apnī bandūq chhoṛī.*

The enemy fired a volley. *dushman ne ek bār urā'ī.*

When we attacked them they immediately turned tail (their backs) and fled. *jab ham ne un par ḥamla kiyā to wōh fauran pīth dikhā-kar bhāgne lage.*

The garrison repelled the attack. *ahl-ē-qala'a ne ḥamle ko daf' kiyā.*

The prisoner broke his hand-cuffs and escaped. *qaidī hath-karīyon ko toṛ-kar bhag-gayā.*

This sword has a strong hilt. *is shamshīr kā mazbūt qabḷa hai.*

I handed over the arms to him. *main ne hathyāron ko us ke ḥawāle kar-diyā.*

The commander of the detachment ordered the spy to be hung. *ta'inātī ke sardār ne jāsūs ko phānsī dene kā ḥukm kiyā.*

They invaded India. *unhoñ ne hīndūstān par yūrish (or chaṛhā'ī) kī.*

When did the first invasion commence? *pahlī yūrish (or chaṛha'ī) kab shurū' hū'ī?*

In the time of the mutiny many mutineers were killed and

many were wounded. *baghāwat ke dinon mein bahut bāghī māre ga'e (or maqtūl hū'e) aur bahut bāghī zakhmī hū'e.*

Apply the ladder to the wall. *sīrhī dīwar se lagā'o.*

His lance fell to the ground. *us-kā neza zamīn par gir-parā.*

Put that wounded soldier into a litter (dooly). *us zakhmī sipāhī ko ek doli mein biṭha-do.*

In the battle much damage was done to the city. *larā'ī mein shahr ko bahut nuqsān hū'ā.*

When will the regiment march? *palṭan kab kūch karegī?*

It marched yesterday. *us ne kal kūch kiyā.*

Through the negligence of the sentries the fort fell into the hands of the enemy. *pās-bānon kī ghaflat se qala'a dushman ke hāth āyā.*

The night attack was made from the south. *shab-khūn dakhān kī taraf se kiyā gayā.*

The pioneers had removed all obstacles. *bel-daron ne sab rok-tokon ko sarkāyā thā.*

They opposed us until evening. *shām tak unhon ne hamārā muqābala kiyā.*

Who will oppose (confront) him? *us-kā muqābala kaun karegā?*

Step out. *qadam baṭhā'o.*

Step by step. *qadam-ba-qadam.*

He was standing at a distance of six paces from the tree. *wōh darakhṭ se chha qadam he fāṣile par kharā thā.*

Put the pack on the back of a mule. *gaṭṭhī ko khachchar kī pīṭh par rakho.*

I cannot lift this burden. *main yēh bojh nahīn uthā saktā hūn.*

The enemy fled panic-stricken. *dushman haibat-zada firār hū'e.*

The king proclaimed peace. *bādshāh ne sulḥ kā ishṭihār diyā.*

Peace lasted for four months. *sulḥ chār mahīne tak qā'im rahī.*

Our cavalry pursued the fugitives. *hamāre risāle ke sawār firāriyon ke pichhe lage.*

They are pursuing the fugitives. *wōh bhagoṛoṇ kā pīchhā kar-te haiṇ* or *wōh bhagoṛoṇ ko ta'aqub harte haiṇ*.

Was this man present on parade to-day? *yēh ādmī āj pareṭ par ḥāzīr thā ?*

This was their plain. *un-kī tadbīr yēh thī*.

They strengthened (rendered strong) their position on the other side (far bank) of the river. *unhoṇ ne apnī jagah naddī ke us-pār mustahkam kiyā*.

To make preparations for attack. *hamle kī taiyārī karnā*.

Government gave him pension. *sarkār ne us-ko waẓīfa (or pin-shan) diyā*.

Where did they get this plunder (booty)? *yēh lūṭ unhoṇ ne kahāṇ pā'ī*.

The mutineers plundered the treasury and then set fire to it.

bāghīyoṇ ne khazāne ko lūṭ kiyā aur phir us-ko jalā-diyā.

The point of that lance has become very blunt. *us neze kī nok bahut kund ho-ga'ī hai*.

That officer received promotion. *us 'ōhda-dār ko taraqqī milī*.

Provisions. *rasad (f.) ; āzūqa (m.) ; khurāk (f.)*.

How many men are there in this rank (row, line). *is ṣaff meṇ kitne sipāhī haiṇ ?*

Battle-array. *ṣaf-ārā'ī*.

To draw up in rank, to form line. *ṣaf bāndhnā*.

What is his rank (grade)? *us-kā kyā darja hai ?*

To promote (increase the rank of). *darja barhānā (-kā)*.

To degrade. *darja ghaṭānā (-kā)*.

A riot arose in the city. *shahr men ek balwā (or hangāma) bar-pā hū'ā*.

We razed the walls of the fort. *ham ne qala'e kī diwaroṇ ko mismār kiyā*.

They had to retreat. *un-ko pīchhe haṭnā parā*.

A soldier always salutes an officer. *sipāhī 'ōhda-dār ko ham-ēsha salām kartā hai*.

He saved his (own) life. *us-ne apnī jān bachā'ī.*

I signalled to them by sending up a rocket. *main ne bān urane se un-ko ishāra kiya.*

The sword fell from the scabbard. *talwār miyān meñ se gir-parī.*

The spys have returned from the enemy's country. *jāsūs ghanīm ke mulk se wāpas ā'e hain.*

Erect the target at a distance of four hundred paces from here. *nishāne ko yahān se chār sau qadam ke fāṣile par kharā karo.*

When will the target-practice of the recruits commence? *rakrūṭōñ (or na'e sipāhīyōñ) kī chāñd-mārī kab shurū' hogī ?*

Have you a telescope? *tumhāre pās dūr-bīn hai kyā ?*

Transport (means of conveyance). *bār-bardārī.*

The head-man of this village collected (made ready) many beasts of burden. *is gāñw ke paṭel ne bahut se bār-bardārī ke jānwar muhaiyā kiye.*

He was captured through the treachery of his ally. *wōh apne sharīk kī khiyānat se giriftār hū'ā.*

What were the conditions (terms) of the treaty. *'ahd-nāme kī kyā kyā sharteñ thīñ.*

When war commenced he had no expectation (hope) of winning a victory. *jab laṛā'ī shurū' hū'ī (or jāng shurū' hū'a) us-ko fath pāne kī kuchh umed na thī.*



PART VI.

READING EXERCISES, PROVERBS, AND A FEW IDIOMATICAL EXPRESSIONS.

N.B.—The English translation of the Reading Exercises will be found in Part III.

Reading Exercises.

1. (See Part III, p. 127).

اُن دنوں میں ایک بڑا بہادر اور پُرانا سردار تھا - اُس
سے محمود کِسِی سبب سے ناراض ہوا - اور فوج لیکر چڑھ
گیا * بدھے سردار نے بڑی شجاعت سے مقابلہ کیا - مگر
آخر اُس کو قلعے میں پناہ لینا پڑا * محمود نے گرد فوج
قال دی - اور سب طرف سے رستے بند کر دیئے * ایک دن
محمود معرکہ جنگ میں آکر قلعے پر حملے کا حکم دیا - اور
ہاتھیوں کے مستکوں پر دھالیں بندھوا کر فرمایا کہ دروازے
پر ریل دو * ایک ہاتھی نے پہلے ہی تکر ماری تھی
کہ سردار گھبرا کر نکل آیا - محمود کے سامنے آکر گھوڑے
پر سے اتر پڑا - اپنی سفید دڑھی اُس کے گھوڑے کے
سُم سے ملی - اور کہا - کہ اے سلطان! مُعاف کر - جو

کچھ میں نے کیا - بُرا کیا * محمود کو سلطان کا لفظ پسند آیا - اور سلطان محمود فرمانوں میں لکھوانے لگا *

2. (See Part III, p. 140).

کسی شہر میں روئی کی گتھیاں چرائی گئیں * اور روئی والوں نے بادشاہ کو خبر دی * بادشاہ نے تلاش کرنے کا حکم دیا - لیکن ایک چور بھی نہ ملا * اتنے میں ایک امیر نے بادشاہ سے کہا کہ اگر حضور کا حکم ہو تو میں چوروں کو پکرتا ہوں * بادشاہ نے قبول کیا * امیر نے اپنے گھر کو جا کے شہر کے سب رہنے والوں کو ضیافت کے بہانے سے اپنے ہاں بلوایا * جب سب لوگ جمع ہو کر بیٹھے تھے تب امیر مجلس میں گیا اور سبھوں کے منہ پر نظر کر کے بولا - کیسے بیشرم بیوقوف وہی آدمی ہیں جنہوں نے روئی کو چرایا - اس لئے کہ اس مجلس میں آئے ہیں اور انکی دآرہیوں میں ریزے روئی کے لگ رہے ہیں * یہ بات سنتے ہی کتنے ایک آدمی اپنی دآرہیوں کو ہاتھ سے ملنے

لگے * اِسی طرح سے امیر نے معلوم کیا کہ چور وہی ہیں *
 بادشاہ نہایت خوش ہوا اور امیر کی چالاکی اور حکمت
 کی تعریف کی *

3. (See Part III, p. 130).

کسی امیر کا پیارا ہاتھی تھا - مہات روز دریا پر
 نہلانے لیجایا کرتا تھا - رستے میں ایک درزی کی دکان
 تھی - ایک دن ہاتھی نے دکان میں سوند ڈالی - درزی
 روٹی کھا رہا تھا - ایک روٹی اُس کی سوند میں دے
 دی - ہاتھی روٹی لیکر چلا گیا - جب دوسرے دن ادھر
 آیا - تو پھر سوند برہائی - درزی کو بھی خیال تھا - اُس
 نے کچھ روٹی رکھ چھوڑی تھی - وہ دے دی - اِسی
 طرح دونوں کی دوستی ہو گئی - جب ہاتھی آتا اور سوند
 ڈالتا - کبھی درزی روٹی دیتا کبھی ترکاری کبھی میوہ -
 ہاتھی خوشی خوشی لیکر چلا جاتا تھا - ایک دن درزی
 کچھ خفا بیٹھا تھا - ہاتھی نے آکر سوند ڈالی - درزی

نے اُس میں سوئی چھوڑ دی - ہاتھی نے جلدی سے
 سوند کھینچ لی - اور چپکا چلا گیا - جب دریا پر سے پہرا -
 تو بہت سا کیچڑ پانی سوند میں بھر لایا - دکان کے پاس
 آیا تو سوند اُٹھا کر درزی پر سب ڈال دیا - درزی کیچڑ
 میں بھر گیا - اچھے اچھے کپڑے سٹے جاتے تھے - وہ بھی
 خراب ہو گئے - ہاتھی ¹ جھومتا جھامتا چلا گیا - درزی اپنا
 سا منہ لیکر رہ گیا *

4. (See Part III, p. 132).

سُلطان محمود ایاز کو نہایت دوست رکھتا تھا - اِس
 لئے تمام ² ارکانِ دَولت اور نوکر چاکر اُس سے دشمنی کرتے
 تھے * ایک روز اُن سبھوں نے بادشاہ سے کہا کہ ایاز ہر روز
 اکیلا جواہر خانے میں جاتا ہے - اُس سے یہ معلوم ہوتا
 ہے کہ البتہ کوئی چیز چراتا ہے - وگرنہ جواہر خانے میں
 اس کا کیا کام * بادشاہ نے فرمایا کہ جب میں اُسے اپنی
 آنکھ سے دیکھوں تب بار کروں * پھر دوسرے روز اُن

¹ Swaying from side to side.

² Pillars of the state.

لوگوں نے خبر دی کہ ایاز اب جواہر خانے میں گیا ہے *
 بادشاہ نے سنتے ہی جھروکھے سے دیکھا - تو کیا دیکھتا ہے
 کہ ایاز ایک صندوق کھول کر اُس میں سے پُرانا اور میلا کپڑا
 نکال کر پہنا ہے اور اُس کو دیکھتا ہے * بادشاہ نے دیکھتے
 ہی اندر جا کر ایاز سے پوچھا کہ اے ایاز تُو نے کیوں ایسا
 کپڑا پہنا * اُس نے عرض کی - جب میں حضور کی خدمت
 میں نہ تھا - تب ایسا کپڑا پہنتا تھا - اب آپ کی سخاوت
 سے نفیس پوشاک رکھتا ہوں - اپنے پُرانے کپڑے میں ہر
 روز پہن کر دیکھتا ہوں - تا کہ اپنی قدیمی حالت کو فراموش
 نہ کروں - اور خداوند کی نعمت کی قدر پہچانوں * جب
 بادشاہ نے یہ جواب سنا - تب بہت خوش ہو کے ایاز کو
 گلے سے لگایا اور اُس کا مرتبہ بڑا کیا *

5. (See Part III, p. 144).

ایک غلام اپنے مالک کے پاس سے بھاگا * کئی دن
 کے بعد مالک دوسرے شہر میں گیا - اور اپنے غلام کو

وہاں دیکھ کر اُس سے پوچھا کہ تُو کیوں بھاگا * غلام نے مالک کا دامن پکڑ کر کہا تُو میرا غلام ہی - اور بہت سے روپئے میرے لیکر بھاگا ہی - اب میں نے تجھ کو پکڑا ہی - تجھ کو سزا دُونگا - القصہ دونوں نے قاضی کے پاس جا کے انصاف چاہا * قاضی نے اُن کو دریچے کے پاس کھڑا کر دیا اور فرمایا کہ تُم دونوں اپنا اپنا سر کھڑکی سے باہر نکالو * جب اُنہوں نے اپنا اپنا سر باہر کیا تھا تب قاضی نے جلاَد کو حکم دیا کہ غلام کا سر کات ڈالو * غلام نے یہ بات سُنتے ہی جلدی سے اپنا سر اندر کھینچا * مالک نے ہرگز سر نہیں ہلایا * قاضی نے غلام کو سزا دیکر اُسکے مالک کو سونپا *

6. (See Part III, p. 145).

کئی سوداگر ایک بادشاہ کے پاس گھوڑے لائے * بادشاہ نے گھوڑوں کو بہت پسند کیا - اور خریدا - پھر سوداگروں کو ایک لاکھ روپئے بیانا دیکر کہا - جب تُم پھر آؤ تو میرے پاس آؤ گھوڑے لاؤ * سوداگر رخصت ہو کے

چلے گئے • چند روز کے بعد بادشاہ خوشی کی حالت میں اپنے وزیر کو بولا - احمقوں کے نام لکھ دو - وزیر نے جواب دیا - جہاں پناہ - اُنکو میں پہلے لکھ چکا ہوں - ان ناموں سے اول حضرت کا نام ہی - بادشاہ نے پوچھا - سبب اُسکا کیا ہی - وزیر نے کہا - لاکھ روپے بے ضمانت سوداگروں کو دینا اور اُنکا پتا دریافت نہ کرنا یہی علامت حماقت کی ہی • بادشاہ نے جواب دیا - اگر سوداگر گھوڑے لاویں تو تم کیا کرو گے • وزیر بولا - حضور کا نام فہرست سے کاٹا جائیگا اور اُس کے بدلے تاجروں کے نام داخل کئے جائینگے •

Proverbs, etc.

ابھی دلی دُور ہی

Dilli (Delhi) is still a long way off.

اچھی چیز سب کو پسند
ہی

Everybody loves a good thing.

آدمی اپنے مطلب میں
اندھا ہی

Man is blind in his own interest (i.e., to everything else).

- آدمی کا شیطان آدمی ہی Man's enemy is man.
- اک لگے پر کنواں کھودنا To dig a well after the house
is on fire.
- آج کا کام کل پر مت رکھو Don't put off to-day's work
till to-morrow.
- آج میں کل تو My turn to-day, yours to-
morrow.
- آنکھوں دیکھی مانوں کانوں
سنی نہ مانوں I believe what I see, but not
what I hear.
- آنکھوں میں خاک ڈالنا To throw dust in the eyes
(to deceive).
- آپ ڈوبا تو جگ ڈوبا When I am drowned, the
world is drowned (*Après
moi le déluge*).
- اپنا سا منہ لیکر رہ جانا To hide one's face through
shame.
- اپنے گھر کے سب پادشاہ ہیں Everyone is a king in his
own house.
- اپنی گلی میں کتا بھی
شیر ہی A dog is a lion in his own
lane.
- عقلمند کو ایک اشارہ کافی ہی One hint is enough for the
wise.
- آئے آؤ جائے جاؤ Come when you will, go
when you will.

- اَسْتِین کا سانپ Snake in the sleeve (secret enemy).
 ایک اکیلا دو کا میلا One is lonely, two is company.
 ایک دِن مہمان دو دِن مہمان One day a guest, two days a guest, the third day a nuisance.
 تیسرے دِن بلائے جان
 ایک دِن سب کو مرنا ہی All must die some day.
 بغیر سیکھے کچھ نہیں آتے Nothing can be learnt without studying.
 بغل میں لڑکا شہر میں The child is in (her) arms and proclamation (of its absence) is being made in the city.
 دھندھورا
 بات کی بات میں In the speaking of a word (twinkling of an eye).
 باتوں سے کام نہیں چلتا The work will not proceed through words only.
 بازار کے بھاؤ At the market rate.
 بیکاری بیکاری Out of employment, out of health.
 بیگانی تہیلی کا منہ سکرا Another's purse has a tight mouth.
 بھنگی کی ذات کیا جھوٹے What caste has the sweeper?
 کی بات کیا What credit has the liar?
 بھوکھا سو روکھا The hungry man is an angry man.
 بھوکھ سب سے میتھی ہی Hunger is the best sauce.

بِگَرِی لَرائی بکتر پوشوں
کے سر

The lost battle is attributed to the soldiers (by the commander who loses it).

بَلّی اور دودھ کی رکھوالی
بوند بوند کر کے تلاؤ بھرتا

To set a cat to watch milk.

Drop by drop fills the pond.

ہمی
چاند نے کھیت کیا

The moon has risen.

چشم بد دور

May the evil eye be far removed.

چھوٹا منہ بڑی بات

Small mouth, big words.

چراغ تلے اندھیرا

Under the lamp darkness.

چِت بھئی میری پت
بھئی میری

Heads I win and tails I win, (tails you lose).

چور کو چور ہی پہچانے

A thief knows a thief.

چُغل خور خدا کا چور

A slanderer is God's enemy.

چولہا چھوڑ بھنساں جاؤ

Out of the frying pan into the fire.

دبتے کو سب دباتے ہیں

All oppress him who yields.

دام کرے سب کام

Money does all the business.

دمتری کی برہیا تکا سر

A farthing hag got her head shaved for a penny (*lit.* two pice).

مندائی

- دانا دشمن نادان دوست سے
بہتر
A wise enemy is better than
a foolish friend.
- دسترخوان کی مکھی
The fly of the dinner-table
(uninvited guest).
- دولت اندھی ہوتی ہی
Wealth is blind.
- دور کر چلیگا سو گریگا
More haste less speed.
- دیکھنے اور سُننے میں بڑا
فرق ہی
There is a great difference
between seeing and hearing.
- دیر آنے دُرست آنے
What is long in coming, will
be welcome.
- دیوے گا سو پائیگا بویگا سو
کائیگا
Who gives will receive, who
sows will reap.
- دھوبی کا کتا گھر کا نہ
گھاٹ کا
A washerman's dog belongs
neither to the house nor to the
washing place.
- دیوار کے بھی کان ہوتے
ہیں
Walls have ears.
- دوبتے کو تنکے کا سہارا
A drowning man will clutch at
a straw.
- دودھ کا جلا چھاچھ پھونک
پھونک پیتا ہی
One who has been scalded by
(hot) milk, blows on butter-
milk before drinking it. (The
burnt child dreads the fire.)

دُکھ میں سُکھہ کی قدر
ہوتی ہی

Health is best appreciated in sickness.

دُشمن کو کم نہ سمجھئے

Never despise an enemy.

گھر میں چراغ تو مسجد
میں چراغ

First light a lamp in your own house and then light one in the mosque. (Charity begins at home.)

میں نے گھات گھات کا پانی
پیا ہی

I have drunk from many pitchers (had much experience).

گرہ کا دیجئے پر عقل نہ دیجئے
گور میں چھوٹے بڑے سب
برابر

Give out of your purse, but not out of your intellect.

غصے میں عقل جاتی رہتی
ہی

In the grave great and small are all equal.

In anger reason is lost.

غصہ کمزور پر آتا ہی

Anger is visited on the weak.

حجام کا لڑکا پہلے اُستاد ہی
کا سر مُوندتا ہی

The barber's apprentice shaves (practises on) his master's head first.

حجام کے آگے سب کا سر
جھکتا ہی

Everyone's head is bowed before the barber.

حاکم محکوم کی لڑائی کیا

Between the superior and his subordinate what fight can there be? (i.e., the subordinate has no chance).

حاکم کي اڳاڙي اور گھوڙي
کي پڇهاري نه کھڙا هو

Never stand before a judge or behind a horse.

هم نه کيا گدھے چرائے هیں

Have I been taking asses to graze? (Do you see any green in the corner of my eye?)

هر جيءَ کو تيسے

To every one, according to his merits.

هاٿهه کا چوہا بل میں پيمٿما

The rat in his hand escaped into a hole. (There's many a slip, etc.)

جو ھو سو ھو

What is done, is done. (Let bygones be bygones.)

جيسا ديس ويسا بھيس

As the country so the dress.

جيسا کرو گے ويسا پاؤ گے

As you act, so will you receive.

جيسے کو تيسا

Tit for tat.

جي کھو جي کھلاؤ

Say 'Sir,' and you will be called 'Sir.'

چس کي ديگ اُسکي تیغ

Who has the pot has the sword.

چتنا سستا اتنا خراب

Cheap and nasty.

چتنے منہ اتني هي باتیں

As many mouths, so many words (opinions).

جو آنکھ سے دور وہ دل سے دور

Out of sight, out of mind.

جو کہتے ہیں وہ کرتے نہیں

Great promisers are small performers.

کام اپنا ہی کام ہی

Self done is well done.

کار بہ کثرت ہی

Practice makes perfect.

کھانے کو شیر کمانے کو بکری

He eats like a lion but works (earns) like a goat.

کوئی علم کو دوست رکھتا ہی

Some love earning, some love money.

کوئی روپے کو

کچھ تم سمجھے کچھ ہم

You think one way, and I another.

سمجھے

کتا بھونکے قافلہ سدا رہا

The caravan proceeds in spite of the barking of the dog.

کتے کی موت مرنا

To die a dog's death.

لڑے سپاہی نام ہو سردار کا

The soldier fights, but the general gets the credit.

لڑکوں کا کھیل چڑیا کا مرنا

Boys' play is death to the birds.

موت کے آگے کسی کا بس

No one's might prevails against death.

نہیں چلتا

محنت آرام کی گنجی ہی

Labour is the key of repose.

موم کی ناک

A nose of wax. (A credulous man.)

مُنہ میں آیا سو بک دینا

To blurt out what comes into the mouth. (To speak without thinking.)

نو دن چلے آرہائی کوس
پہلے سوچ بچار پیچھے کیجئے
کار

In nine days he walked nine miles! (A very lazy man.)
First think and then act.

پڑھا لکھا

One who can read and write.

پڑھا نہ لکھا

Illiterate.

پڑھے فارسی بیچے تیل
یہ دیکھو قدرت کے کھیل

He knows Persian and sells oil! Behold the caprice of fortune.

پٹھان لڑائی ماریں اور بہنیں
دَارہی پھٹکاریں

The Pathans fight and their sisters stroke their beards (i.e., They all are pugna-cious).

پتھر موم نہیں ہوتا

Stones will not become wax. (You cannot draw blood from a stone.)

پیٹھے پیچھے بادشاہ کو بھی
برا کہتے ہیں

They abuse the king even behind his back.

تھر درویش برجان درویش

The rage of the poor man hurts only himself (no one takes any notice of it).

قسمت کے لکھ کو کوئی
میت نہیں سکتا

No one can erase what is written by destiny.

- راہ کی بات ہی
رُسی کا سانپ بنگیا
سب سے بھلی چپ
سخی سے سوم بھلا جو تروت
دے جواب
سانپ کا کاٹا ہوا رُسی سے
درتا ہی
سرائے کا کتا ہر مُسافر کا یار
سارے شہر میں اونٹ بدنام
سو دن چور کے تو ایک دن
سلاہ کا
شیطان نے بھی لڑکوں سے
پناہ مانگی
شیروں کے شیر ہی ہوتے ہیں
شکار کو گئے اور خود شکار ہو گئے
سپاہی کی روٹی سر بیچے کے
- It is a matter of course.
A rope turned into a snake. (A mountain out of a molehill.)
Silence is best.
A miser who refuses (or answers) quickly, is better than a generous man (who delays).
One who has been bitten by a snake dreads a rope. (A burnt child dreads the fire.)
The dog of the inn is the friend of every traveller.
A camel with a bad name throughout the city. (Give a dog a bad name and hang him.)
A hundred days are the thief's, but one day is the merchant's. (The thief will be caught at last.)
Even the devil sought refuge from boys.
Tigers beget tigers.
He went out hunting, and was hunted himself. (The biter bit.)
The soldier gets his bread by selling his head.

سر تو نہیں پھرا ہی ؟

Is not your head turned ?

سو تے کو سوتا کب جگاتا ہی ؟

How shall a sleeper wake a sleeper ? (Shall the blind lead the blind ?)

سوویگا سو کھوویگا جاگیگا سو
پاویگا

Who sleeps loses, who wakes gets. (Early to bed and early to rise, etc.)

تلوار کا گھاؤ بھرتا ہی بات کا
گھاؤ نہیں بھرتا

A wound from a sword can be healed, but the wound from a word never.

تنتا مت کر جب تلک بن
تنتے ہو کام

Do not quarrel so long as the matter can be arranged without it.

تقدیر سیدھی ہی تو سب
کچھ

If fate be propitious all will go right.

تیلی کیا جانے مُشک کی
سار ؟

What can an oilman know of the essence of musk ?

تھیلی میں روپے منہ
میں گز

Money in your purse and treacle on your tongue. (Requisites for success in life.)

تھیک نہیں تھیکے کا کام

Work on contract is never to be trusted.

تھوڑا کھانا سکھی دھنا

Eat little and live in health.

تھوڑا تھوڑا ہی کر کر بہت

Little by little becomes much

ہو جاتا ہی

تُم دَال دَال ہم پات پات

If you go on every branch, I will go on every leaf. (Whatever schemes you practise, I will be more than a match for you.)

تُمہاری بات کا اعتبار کیا ؟

What reliance is there on your word ?

تُم جانو تُمہارا کام جانے

You best know your own business.

تُو مجھکو تو میں تجھکو

You love me and I'll love you.

اُونٹ مکھی کو بھی ہنکاتا ہی

A camel drives off even flies. (Never despise an enemy.)

اُردو کا محاورہ دلی پر ختم
ہی

Urdū idioms are confined to Dilli (Dehli). The only place where pure Urdū can be learnt ?)

وہ بوند ملتان گئی

That drop is gone to Multān (said of a lost opportunity).

وقت کو غنیمت جانئے

Learn the value of time. (Make the most of your opportunity.)

وقت پر سب کچھ کرنا
پڑتا ہی

Everything should be ready at the proper time.

وہ شراب پانی کی طرح
پیتا ہی

He drinks wine like water. (He drinks like a fish.)

وہ تو شیطان سے بھی ایک
درجہ زیادہ ہی

He is one degree more wicked than the devil.

یہاں تمہاری دال نہیں گلیگی

Your pulse won't be boiled here.
(You'll get nothing out of me.)

یا ادھر ہو یا ادھر ہو

Be either on this side or that.
(Make up your mind one way or the other.)

یار وہی جو بہتر میں کام
آوے

A friend in need is a friend indeed.

یہ بات شرافت سے بعید ہی

This is unworthy of a gentleman.

زبان کے آگے لگام ضرور
چاہئے

Always keep a curb on your tongue.

زبان مت پھيرو

Don't twist and turn your words.

زمین آسمان کا فرق

As wide asunder as heaven and earth. (A vast difference between them.)

زر زمین زن جھگڑے کی
جڑ ہیں

Money, land, and women are the roots of quarrel.

زور تھورا غصہ بہت مار کھانے
کی نشانی

A hot temper and little strength are precursors of (receiving) a good beating.

جہاں گل ہوگا وہاں خار بھی
ضرور ہوگا

There is no rose without a thorn.

گند ہم جنس با ہم جنس پرواز
کبوتر با کبوتر باز با باز

Birds of a feather flock together. (Persian.)

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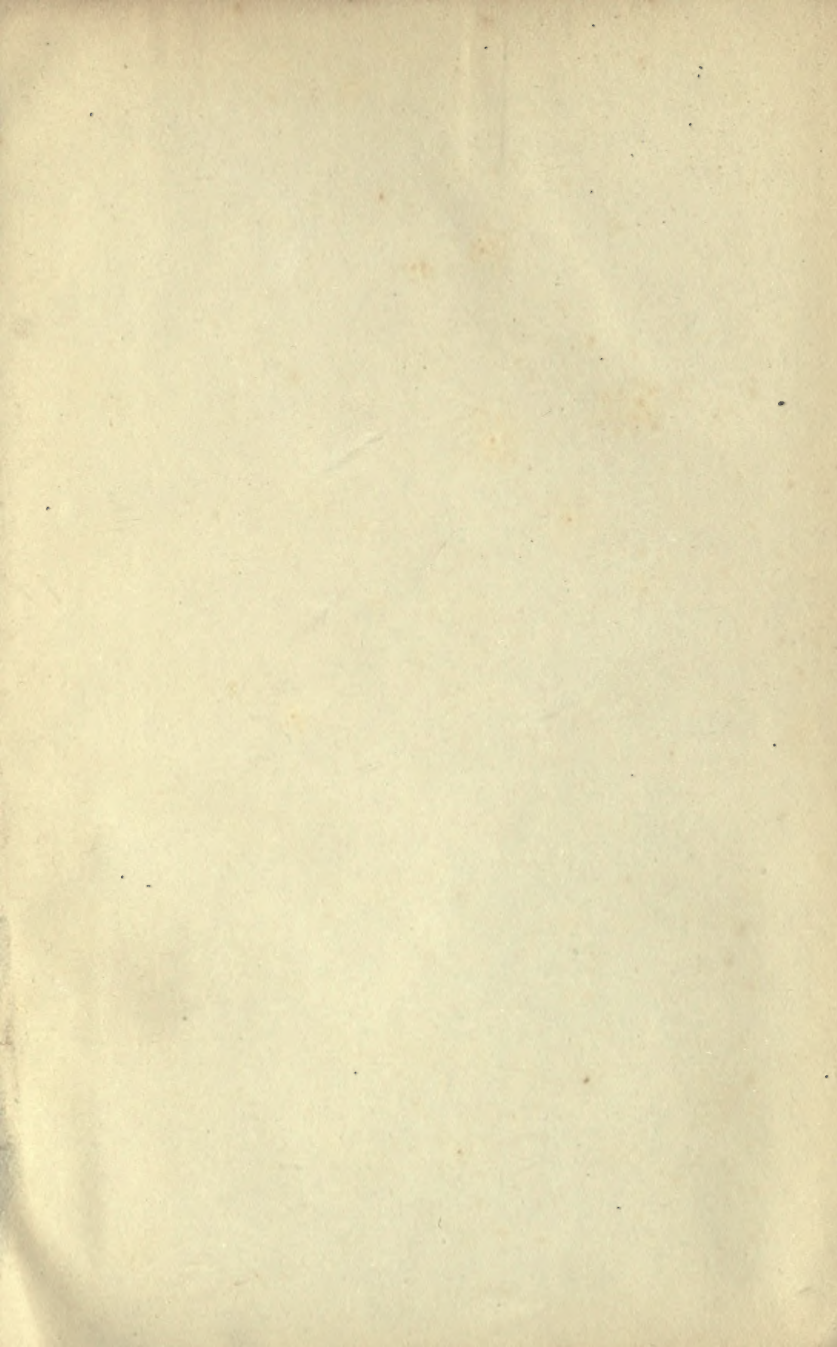
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